ABOUT LITTLE QUALICUM

April 2021

PREFACE

While residing for many years in Nouméa, New Caledonia, I had occasion to conduct a large transcription project, primarily concerning the history of the South Pacific, which was published online in four editions. [1] So when my neighbour at Little Qualicum Beach, Helen Ann Boultbee, mentioned in August 2016 that she had a collection of old articles concerning the history of Qualicum and Lasqueti, compiled by Margaret Yorke (1931–2000), it was a similar, but much smaller, task to transcribe them into a document, with a view to making it available online for our neighbours. Since then, there have been many additions of (mostly) historical information related (more or less) to the Little Qualicum area.

The word *About* in the title of this document has two meanings — that is, *concerning* Little Qualicum and *near* Little Qualicum. Regarding the geographical limits, it was considered appropriate to include information about places that could either be seen from Little Qualicum Beach — such as islands in the Strait of Georgia and mountains on the mainland — or reached after a short drive — such as Top Bridge Park to the east, where the petroglyphs are to be found, or the (Big) Qualicum River to the west, where the massacre occurred in 1856. But there are exceptions, with some material covering British Columbia in general.

This document was first published online on 28 October 2017. Changes made in the second edition of 3 November 2018 are as follows:

- The death of long-time Qualicum resident, Helen Montgomery née Eggersman, on 12 February 2017 was noted in a footnote to Growth of Qualicum Beach.

- Information on Denman Island and Hornby Island from Corrigall & Arthurs (1975) was added in Names of Places in the Vicinity of Little Qualicum.

- The section Qualicum Tom on Hornby Island was added from Corrigal & Arthurs (1975).

- Information from Isbister (1976) was added to footnotes for Chrome Island Lighthouse, and for Baynes Sound and Lambert Channel in Names of Places in the Vicinity of Little Qualicum.

- Reference to the Crump Creek Washout of December 1980 was added to Crump Creek.

- The section on Kincade Creek was added.

- The acknowledgement of LQB neighbour, Klaus Schmidt, in Kennedy & Bouchard (2002) was noted in a footnote to Northern Coast Salish.

- The last Pentlatch speaker, Juliana Jim, who died in the 1970s, was noted, with the sources, in a footnote to *North Coast Salish*.

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[1] See *The Writings of William Washington Bolton* here.

Changes made in the third edition of 27 March 2020 are as follows:

- M.W. Nicholls et al [eds.], *The History of Nanoose Bay* (1958, 1980, 1990, 2006), was added to *References*, with a link to the Internet Archive. An extract from the section on *Island Highway North* (pages 52–53) was included under *Petroglyphs at Top Bridge Park*, and the biography of Thomas Kinkade (page 93) was included in a footnote to *The Kinkade Story: An Upper Island Epic*.

- Links were changed from MediaFire to the Internet Archive for: M. Corrigal & V. Arthurs, *The History of Hornby* Island (1975); W.A. Isbister, *My Ain Folk: Denman Island, 1875–1975* (1976); E.M. Mason, *Lasqueti Island: History and Memory* (1976); S.C.W. Stokes, *Errington, Vancouver Island, British Columbia, Canada* (1971); and Texada Centennial Committee, *Texada* (1960).

Changes made in the fourth edition of 6 April 2021 are as follows:

- A section on Flora Islet was included under Part VI, Islands in the Vicinity of Litle Qualicum.

- Reference was made to three historical maps in Hayes (2012), from surveys taken by the Spanish in 1971 and 1792, showing the Punta de Leonardo, which may be the low point of land at the north end of Qualicum Beach, in a footnote under Galiano Map of 1795. Hayes (2012), British Columbia: A New Historical Atlas, was added to References.

- In a footnote under Northern Coast Salish, reference was made to an article on Macleans.ca in which Chief Joe Nimnim, who died in 1940, was described as the last fluent speaker of the Pentlatch language, and the article, Glavin (2020), was added to References.

- Under Qualicum Bat House, the demolition of the bat house, following its transfer to the previous second mortgage holder in January 2019, was noted.

- The articles *Terminal Pleistocene Epoch Human Footprints from the Pacific Coast of Canada* and *Deglaciation of the Pacific Coastal Corridor Directly Preceded the Human Colonization of the Americas* were added in Part I.

Acknowledgements

The front page illustration is "Intertidal Zone, Little Qualicum Beach" by Lee Robinsong. See the section on the painting under *Little Qualicum*, below. High resolution prints of the painting, measuring 24" by 24", signed and numbered in a limited edition, are available from [Lovesong Fine Arts](); please contact Patty Loveridge. [3]

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[2] Author of *Beyond Nootka: A Historical Perspective of Vancouver Island Mountains*
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PART I. PREHISTORY

The First Pioneers

Chapter 4 in *British Columbia Prehistory*, by Knut R. Fladmark, 1986

The time of the earliest human occupation of North America is a hotly debated topic in modern archaeology, and cannot be understood without looking at the wider picture. While little can be stated with certainty about early man in the Americas, we know that physically modern humans such as the North American Indians did not evolve here. Nowhere in the New World is there any reliable fossil evidence of pre-modern human ancestors, in contrast to increasingly well-established records reaching back millions of years in Africa and parts of Asia. Thus, the first Indians must have reached North America some time after the appearance of modern humans in Africa or Eurasia, about 40,000 years ago. Despite well-publicized claims to the contrary, there is today absolutely no serious evidence for any older occupation of the Americas. However, even a 'mere' 40,000 years gives considerable room for speculation: how and when, within that vast time-frame, did the first Indian pioneers arrive?

North America and the Old World approach each other most closely at the Bering Strait, and this is generally accepted as the main entry route for the early colonists. At different times in the past, people may have crossed the Strait by boats, on sea ice, or on dry land during glacial episodes when the water locked up in the great continental ice masses lowered world ocean levels by as much as 100 metres. Most of interior Alaska and the Yukon remained unglaciated at these times, so small bands of people following game, such as mammoths, into northeastern Siberia might have crossed the dry Strait into North America, unaware of any significant transition. Most archaeologists accept this theory, which implies an interior hunting way of life for the first North Americans. However, the Bering Land Bridge also had coastlines, and it is possible that some people, perhaps already adapted to a maritime existence on the shores of Asia, could have reached British Columbia around the North Pacific rim, where rich stocks of fish and sea-mammals might have provided continuous resource 'pathways' from Old World to New. Whether they travelled by land or sea, or both, the very first humans to gaze on the land now called British Columbia came from the north.

The timing of this entry can be partly determined by looking at the dating of early sites in North America as a whole. In the Yukon some discoveries suggest a possible human presence as far back as 20,000 – 15,000 years ago, while several locations in the United States and farther south hint at an appearance as long ago as 20,000 – 13,000 years. Nevertheless, all of these occurrences are ambiguous and many archaeologists doubt their validity. There are no such uncertainties about the period 12,000 – 11,000 years ago; archaeologists have found sites dating from that time virtually everywhere in the inhabitable portions of the Western Hemisphere, from Alaska to the southern tip of South America. In the archaeological record, the contrast between the near silence before 12,000 years ago and the loud and insistent human voices that came after is striking, and must say something important about the course of human occupancy of this continent. In short, it seems that, while some people may have been pushing into North America as early as 20,000 years before the present, it was not until about 12,000 years ago that a rapid population surge took place which, within one or two thousand years, had firmly established a human presence throughout the Americas. It was likely at this time that British Columbia was first

settled. The timing of this event was probably influenced by major environmental changes at the end of the last glaciation and the opening of new territories in western Canada.

Between about 25,000 and 13,000 years ago, most of British Columbia lay blanketed beneath ice as much as 1–2 kilometres thick in some valleys. A similar ice sheet spread out of the Ungava region to cover all of central Canada, and at their peak the huge barren glaciers would have greatly restricted travel south of the Yukon. At this time only a few small portions of British Columbia may have been inhabitable. One is the Peace and Liard river region of the northeastern interior, where a strip of ice-free land may have survived the last glaciation along the eastern flanks of the Rocky Mountains. Known to archaeologists as the Ice-Free Corridor, this potential route out of the Yukon may have formed from an incomplete merger of eastern and western ice masses. Even if not inhabitable at the peak of the last glaciation, about 15,000 years ago, it seems certain that a corridor from about Dawson Creek to Fort Liard was one of the first major lowland areas of the northern interior of British Columbia to become ice-free and suitable for animals and people 2000–3000 years later. Elsewhere, portions of the outer coast of Vancouver Island and the Queen Charlotte Islands also contained potentially inhabitable ice-free pockets of land during the last glaciation. People could have lived in such coastal settings if they had watercraft able to reach isolated islands and headlands in a foggy iceberg-ridden sea. So far there is no good evidence for the existence of humans anywhere in the province during the last glaciation, but perhaps as you read these lines a farmer digging a post-hole or a child playing on a beach is inadvertently making that discovery.

Early archaeological sites in British Columbia and approximate limits of the Ice-Free Corridor
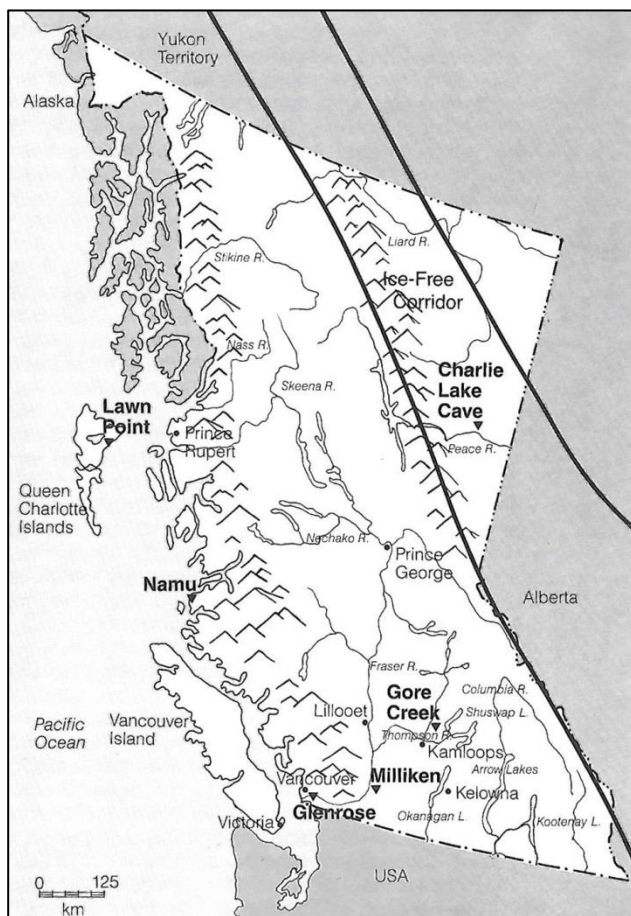
In summary, it is likely that people first came to British Columbia 12,000 – 11,000 years ago during a major population expansion throughout North America, triggered by the end of the last glaciation and the opening of new routes south from the Yukon. The possibility of earlier occupations cannot yet be ruled out, but so far there is no hard evidence of them in British Columbia. The first humans in this province took part in one of the greatest human adventures of all time — colonization of the entire Western Hemisphere, almost one-third of the earth's land surface. This completed mankind's expansion around the globe, with the exception of oceanic and polar areas, and was the last time people could move into uninhabited continents.

Basic Cultural Chronology Chart for British Columbia

Horizontal arrows indicate major cultural ties or movements of people between areas.

Coast			Interior	
South	Central	North	Plateau	Subarctic
Coast Salish	Kwakiutl, Nootka, Bella Coola	Tsimshian, Haida		← Athapaskans
LATE DEVELOPMENTAL STAGE			Intensive Plant-Food Collection	?
Locarno Beach & Marpole Phases		Prince Rupert II	LATE PERIOD	
MIDDLE DEVELOPMENTAL STAGE			Pit-House Tradition	
			Intensified Fishing	
Mayne & Charles Phases		Prince Rupert III		
EARLY DEVELOPMENTAL STAGE			Micro-blades	Micro-blades
			MIDDLE PERIOD	?
Old Cordilleran Culture →	Early Namu	← Early Coast Microblade Complex	First Salmon Fishermen ?	?
			Gore Creek Man	
			Early Stemmed Points	Early Stemmed Points
LITHIC STAGE			EARLY PERIOD	
?Pebble Tools?				Charlie Lake Cave
?			?	

European Contact

Thousands of Years Before the Present: 1 2 3 4 5 6 7 8 9 10 11 12

Indigenous People in British Columbia in Antiquity

Richard Mackie & Graeme Wynn

Home Truths: Highlights from BC History, 2012, Introduction, page 12

Photo by Sterling Pearce, 2012

The question of "whose home?" is important and must be addressed. Indigenous people have lived in the area now known as British Columbia for many thousands of years. Recent research suggests the existence of an ice-free coastal corridor along the Bering Sea about 17,000 BP, meaning, writes archaeologist Alexander Mackie, "that all early period sites could be accommodated by people immigrating along the edge of the Bering Sea — previously thought by naysayers to be so inhospitable an edge of ice that no one would pass that way." Sites in Haida Gwaii have been dated by radiocarbon and other means to 12,700 years; the Charlie Lake Cave near Fort St. John was occupied by humans 11,000 years ago; and a site at Namu on the central coast is dated to 10,000 BP. A Heiltsuk (Bella Bella) myth collected by Franz Boas in 1898 starts with these words: "In the beginning there was nothing but water and ice and a narrow strip of shoreline," and a Tsimshian myth recalls a wall of ice. It is chilling to contemplate the possible antiquity of such stories.

Charlie Lake Cave

Gore Creek Skeleton, an Early Human in North America [4]

Jerome S. Cybulski, *The Canadian Encyclopedia*, 22 June 2011

Wall where the Gore Creek skeleton bones were found in 1975, in a gully located near Pritchard, BC. The uppermost white line is Mount St. Helens Y tephra (ash) dated at 3200 years BP, and the lower white line is from the Mount Mazama eruption that took place almost 7000 years ago.

The Gore Creek skeleton is the oldest known set of human remains in Canada and this country's contribution to knowledge about North America's earliest inhabitants. The remains were discovered by chance in 1975 when bones were noticed eroding from the wall of a rain-soaked washout in a gully 40 km east of Kamloops, British Columbia. The bones were in the exposed face of the deposit and positioned below a layer of ash left by a volcanic eruption that blanketed the Pacific Northwest from California to Alberta almost 7000 years ago. Besides the ash layer, all that is left today of the volcano known as Mount Mazama is Crater Lake in the US state of Oregon. Radiocarbon dating of the skeleton itself confirmed its place in history by providing an age of 8250 ± 115 years before the present or, roughly, 6300 BCE. The Gore Creek skeleton is therefore comparable in antiquity to Kennewick Man [5] in the United States.

Forensic analysis of the skeleton revealed that it belonged to a man in his twenties or early thirties. The skull and lower jaw were missing, but many of the small bones of the hands and feet were present,

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[4] Available online here.
[5] See Kennewick Man on Wikipedia.

indicating, together with the geological context, that this man had been killed and buried by a mudflow. The skull probably had rolled away and become lost through later erosion of the site.

The physique and chemical makeup of the man tells much about the local population of the time. He was likely a member of a small band of inland hunters who not only chased game such as deer and elk but occasionally ate plant foods and fish. The hunter in him was reflected by his relatively tall stature for the time — 168 cm or 5'6" — and strong lower limbs built for running long distances. The chemical signature (§13C) in his bones, just above a figure that usually indicates a diet solely dependent on terrestrial protein, showed that the Gore Creek individual also ate some marine foods during his lifetime (likely Pacific salmon that spawned up river). That he also ate plant foods (roots and bulbs) may be inferred from comparative studies of later human skeletal remains from the coast and interior of British Columbia.
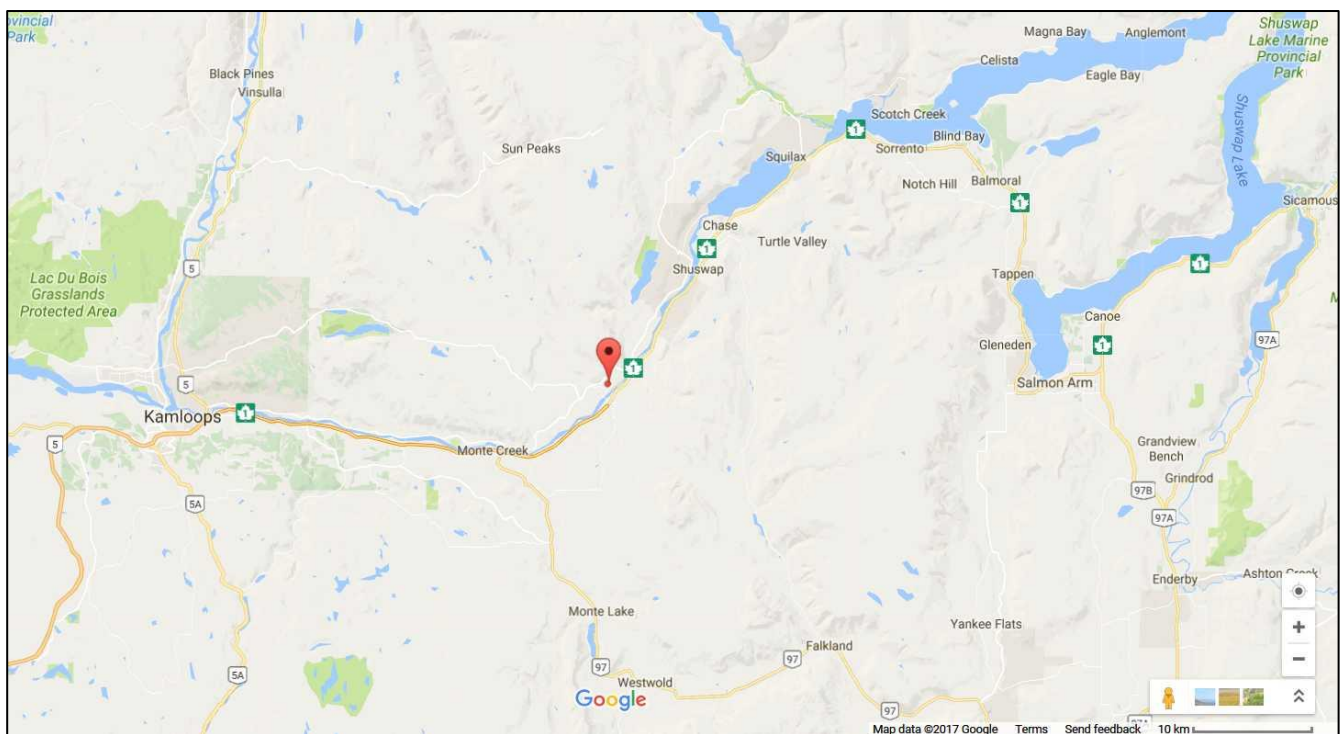
Location of the Gore Creek skeleton, near Pritchard, B.C.

Terminal Pleistocene Epoch Human Footprints from the Pacific Coast of Canada [6]

Duncan McLaren, Daryl Fedje, Angela Dyck, Quentin Mackie, Alisha Gauvreau, Jenny Cohen

Abstract

Little is known about the ice age human occupation of the Pacific Coast of Canada. Here we present the results of a targeted investigation of a late Pleistocene shoreline on Calvert Island, British Columbia. Drawing upon existing geomorphic information that sea level in the area was 2–3 m lower than present between 14,000 and 11,000 years ago, we began a systematic search for archaeological remains dating to this time period beneath intertidal beach sediments. During subsurface testing, we uncovered human footprints impressed into a 13,000-year-old paleosol beneath beach sands at archaeological site EjTa-4. To date, our investigations at this site have revealed a total of 29 footprints of at least three different sizes. The results presented here add to the growing body of information pertaining to the early deglaciation and associated human presence on the west coast of Canada at the end of the Last Glacial Maximum.
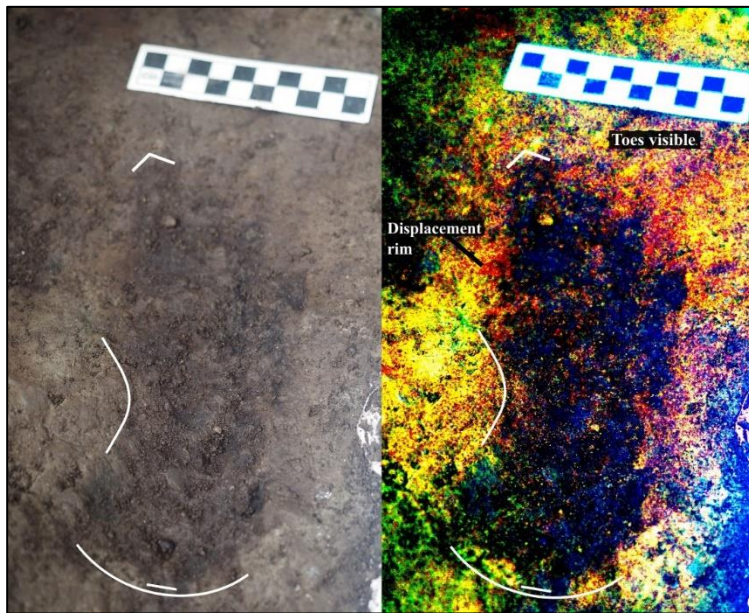
Figure 7. Photograph of track #17 beside digitally-enhanced image of same feature using the DStretch plugin for ImageJ. Note the toe impressions and arch indicating that this is a right footprint. Photo by Duncan McLaren.

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[6] Available online here. See also Coastal migration (Americas) on Wikipedia.

Deglaciation of the Pacific Coastal Corridor Directly Preceded the Human Colonization of the Americas [7]

Alia J. Lesnek, Jason P. Briner, Charlotte Lindqvist, James F. Baichtal and Timothy H. Heaton

Abstract

The route and timing of early human migration to the Americas have been a contentious topic for decades. Recent paleogenetic analyses suggest that the initial colonization from Beringia took place as early as 16 thousand years (ka) ago via a deglaciated corridor along the North Pacific coast. However, the feasibility of such a migration depends on the extent of the western Cordilleran Ice Sheet (CIS) and the available resources along the hypothesized coastal route during this timeframe. We date the culmination of maximum CIS conditions in southeastern Alaska, a potential bottleneck region for human migration, to ~20 to 17 ka ago with cosmogenic ^{10}Be exposure dating and ^{14}C dating of bones from an ice-overrun cave. We also show that productive marine and terrestrial ecosystems were established almost immediately following deglaciation. We conclude that CIS retreat ensured that an open and ecologically viable pathway through southeastern Alaska was available after 17 ka ago, which may have been traversed by early humans as they colonized the Americas.

Fig. 1. North American Ice Sheet extents and potential colonization pathways.

Extent of the Cordilleran and Laurentide ice sheets at 19 ka ago (white) and 15.5 ka ago. Areas of exposed continental shelf at 19 ka ago are shown in brown. Yellow stars indicate locations of offshore marine data discussed in the main text.

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[7] Available online here. See also Coastal migration (Americas) on Wikipedia.

Asians and Polynesians

James Cook

The Voyages of James Cook, Volume II, Third Voyage, Book IV, Chapter Three, pages 290–291

William Smith, London, 1842

April 1778. Were I to affix a name to the people of Nootka, as a distinct nation, I would call them *Wakashians*, from the word *wakash*, which was very frequently in their mouths. It seemed to express applause, approbation, and friendship; for when they appeared to be satisfied, or well pleased with anything they saw, or any incident that happened, they would, with one voice, call out *Wakash! wakash!* I shall take my leave of them with remarking, that, differing so essentially as they certainly do in their persons, their customs, and language, from the inhabitants of the islands in the Pacific Ocean, we cannot suppose their respective progenitors to have been united in the same tribe, or to have had any intimate connexion, when they emigrated from their original settlements, into places where we now find their descendants.

The Dim Past

Chester Peter Lyons

Milestones On Vancouver Island, Chapter II, *Land Ho!*, pages 5–6

The Evergreen Press, Vancouver, 1958

Who were the first discovers of this remote land to the west? How did they come and what did they find? Indeed no more colorful or brave group of adventurers could be imagined! Across the uncharted seas they navigated in their tiny cockleshell sailing ships. Many died on these rugged shores, some from the dreaded scurvy, others from the crude knives and spears of hostile Indians. Although the lives of these men are obscured by the veil of time, their names are commemorated in the picturesque islands, sheltered coves, and broad straits they saw for the first time.

The Strait of Juan de Fuca is of Greek origin; Gabriola, Cortez and Texada Islands are unmistakably Spanish, while Vancouver Island and Cape Cook bring to mind the famous English explorers of a century and a half ago.

However, long before these Europeans appeared on the scene there is evidence that possibly both Asiatics and Polynesians lived in western B.C. It is reasonable to suppose that fishing craft in the Orient could have been forced across the Pacific by wind and wave. Ancient coins, charms, and carvings dating back over a thousand years have been found from northern to southern B.C. Moreover, many of the Indian

customs and language peculiarities appear to have a definite relationship to an ancient Chinese sect. The mysteries of this early occupancy may never be solved.

Fusang

George Woodcock

Peoples of the Coast, Chapter Three, *Image and Talisman: The Record in Stone Faces*, pages 57–58

Hurtig Publishers, Edmonton, 1977

Yet, though the Coast Indian culture shows obvious signs of having developed for so long in a virtual geographic and ethnic isolation, there are still the haunting echoes which suggest that, at some even more distant epoch, the seed of this whole primitive civilization germinated in Asia. At the same time, we have seen the massive evidence which suggests that there were no migrations from Asia after the arrival of the Eskimos in North America, and no regular links between the Coast Indians and the peoples of Asia at any time since the development of pottery and metalworking in China. As an alternative explanation it is suggested that the stylistic elements, which early and historic Coast Indian art appear to have in common with Asian arts, may be due to fugitive contacts. There have been theories of Chinese traders coming to the Coast, of Chinese junks being blown across the Pacific and fetching up on some Alaskan or British Columbian shore. But here one faces the difficult fact that no single sherd of pre-nineteenth century Chinese pottery has turned up in British Columbian excavations, whereas in places where the Chinese are known to have traded — like Quilon on the Malabar Coast in India — one can hardly walk along the beach without discovering some scrap of Ming export pottery. And if Chinese junks, with their distinctive and dramatic-looking high poops, were blown upon Canadian or Alaskan shores in prehistoric days, why was not their arrival recorded on the petroglyphs, as was the arrival of the first European sailing ships, not to mention the first horse to be seen by the Indians of the village of Clo-ose on Vancouver Island, ridden by a top-hatted Englishman well over a century ago? It is also curious, if Chinese did visit the Pacific Coast of North America, and return (as some of them must have done if such voyages were more of a habit prehistorically than they became in history) that the only reference in the Chinese imperial records should be one whose relevance is highly dubious.

This is the tale of the journey of a Chinese monk named Hoei-Shin, who in the fifth century A.D. travelled with a group of Buddhist priests from their home in Kophen in central Asia, northwest [8] across Siberia until he reached a land called Fusang; he returned in 499 to report his mission. Fusang, inhabited by a people of high culture, has been variously interpreted as Mexico and the Pacific Coast, but there are features which cannot be reconciled with either — like the oxen with horns "so large that they hold ten bushels," the wagons drawn by "horses, oxen and stags," the "hinds" that are milked for the making of butter, and the "red pears of the Fusang-tree," which "keep good throughout the year."

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[8] *Northeast*?

There are indeed only a few features in the whole description of Fusang that might fit the Coast Indian culture: the people use bark to make "a kind of linen"; they have houses "built of wooden beams" and no "fortified or walled places"; they make reed mats; suitors, as among the Salish, wait outside the houses of their prospective brides until their merits are recognized by the girls' parents. But these are the kind of features one might encounter in many places of Asia, not to mention the Americas, and there are other features of Fusang which have no relation to the reality of Coast Indian society at any time, particularly the account of its system of writing and its rule by a king who goes out to the tune of horns and trumpets and wears different coloured clothes every year, as well as the tale of "the religion of Buddha, and with it his holy writings and images" being "extended over the land."

It seems as though the tale of Hoei-Shin is in fact a synthetic account, prepared for promotional purposes by fifth century Buddhist missionaries and including features of a number of lands, the only clearly identifiable one being the northern Siberian region where "hinds" (i.e. reindeer) are indeed used as milch cattle. There is no reference that points specifically to the Pacific Coast and nowhere else, and it is certain that, except in small details, the Kingdom of Fusang bears no real resemblance to any tribal territory in British Columbia or Alaska. [9]

Trade With Japan

George Woodcock

Peoples of the Coast, Chapter Five, *History Begins: The Fatal Encounter*, page 98

Hurtig Publishers, Edmonton, 1977

The second extraordinary fact about the Cape Alava find, [10] which confirms what the early explorers repeatedly asserted when they talked of the Coast Indians' knowledge of metals, is that iron knives and chisels had reached the village in small quantities at least two hundred and possibly four hundred years before the arrival of the first European traders. The iron discovered there bore no resemblance to that being made at that period in the only three possible European countries — Britain, Spain, and Russia. It was nearer to early mediaeval Japanese iron, and this accords with the observation of more than one of the early Spanish and British explorers, that the "rough knives with coarse wooden hafts" — as Cook's marine sergeant, John Ledyard, called them — were of unfamiliar manufacture. A few diarists thought they might have been traded through successive Indian intermediaries from the English post at Hudson's Bay, but that would not explain the dating from before the foundation of the Hudson's Bay Company of the finds at Cape Alava, or the unfamiliarity of the kind of iron. It seems that the knives must have been traded from some Asian source, carried over the Bering Strait by the Eskimos who inhabited both its shores, and found their way through the Aleuts to the northern Tlingit. Once at Yakutat Bay, they would enter the North Pacific coastal trading area and would find their way down the Coast in the chain that

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[9] A concise version of this account can be found in Woodcock (1990), pages 11–12.
[10] See Ozette Indian Village Archeological Site on Wikipedia. The article states that the iron was "presumed to have drifted from Asia on wrecked ships." See T.A. Rickard (1939) for a discussion of the use of iron and copper by the Indians of British Columbia.

circulated products as far apart in their origin as the copper of Alaska, the abalone shell of northern California and the obsidian blades found in the interior plateaus of British Columbia and Oregon.

Tapa

George Woodcock

Peoples of the Coast, Chapter Nine, *The Winter Dances*, page 178

Hurtig Publishers, Edmonton, 1977

The red cedar, as everywhere else on the Coast except for the northern Tlingit region, was the great provider for wood for houses and fibre for a utilitarian fabric, which the women prepared by pounding the inner bark of the tree with a beater not unlike that which Polynesian women use when they prepare, from the inner integument of the paper mulberry, the bark cloth known as *tapa*; the main difference, which negates the suggestion of a southern Pacific influence, was that while Polynesians glue thin films of bark together, the Kwakiutl women turned the fibre into yarn and wove it on a primitive loom that must have come from Asia.

PART II. EUROPEAN CONTACT

Chronology [11]

1513   Vasco Núñez de Balboa crossed the Isthmus of Panama and sighted the Pacific Ocean on September 25.

1521   Ferdinand Magellan sailed across the Pacific Ocean, from Tierra del Fuego to Guam.

1579   Francis Drake may have reached Vancouver Island in the *Golden Hind*, passing by Little Qualicum in about June, heading south from Cape Lazo and Denman Island, and subsequently leaving markings, still existent, at Nehalem Bay, Oregon, from an attempt to determine longitude.

1592   Apóstolos Phokas, from Valeriános on the island of Cephalonia in Greece — known in Spanish as Juan de Fuca — may have undertaken two voyages of exploration on the orders of the Viceroy of New Spain, both intended to find the fabled Strait of Anián, believed to be a Northwest Passage, a sea route linking the Atlantic and Pacific Oceans. In 1592, on his second voyage, de Fuca sailed north with a caravel and a pinnace, and a few armed marines. He returned to Acapulco and claimed to have found the strait, with a large island at its mouth, at around 47° north latitude. [12]

1603   Spanish explorer Martin de Aguilar sailed in the frigate *Tres Reyes* from Mexico to Cape Blanco in Oregon, and possibly as far north as Coos Bay. [13]

1640   Bartholomew de Fonte was reputed to have made a voyage to the northwest coast of America, during which a passage from the Pacific Ocean to the Atlantic Ocean was discovered. [14]

1741   Vitus Bering, a Dane in the service of Russia, and Aleksei Chirikov reached the Aleutian Islands and the Alaskan coast from Kamchatka. They were accompanied by the scientist, Georg Wilhelm Steller, after whom Steller's sea lion and Steller's jay, both common at Little Qualicum, are named.

1763   Russian fur traders reached Kodiak Island.

1774   Russian fur traders established a permanent outpost at Unalaska from what had been a temporary outpost in the 1760s. This was the first European settlement north of Alta California. It was later incorporated into the Russian-American Company.

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[11] The following refers primarily to contact with the coast of British Columbia and Alaska, and has been compiled from several sources, including Bawlf (2003), Beaglehole (1974), Fisher (1992a, 1992b), Gibson (1992), Gough (2012), McDowell (2015), Walbran (1909) and Woodcock (1990).

[12] See *Strait of Juan de Fuca* under *Names of Places in the Vicinity of Little Qualicum*, below.

[13] See Martin de Aguilar on Wikipedia.

[14] See Bartholomew de Fonte in the Dictionary of Canadian Biography.

Juan Joseph Pérez Hernández voyaged in the *Santiago* from Monterey to the Alexander Archipelago. In June 1774, he traded with Hesquiat, south of Nootka Sound; in July, with Haida in the Queen Charlotte Islands; and in August, with Nuu-chah-nulth in Nootka Sound. The crew included Esteban José Martínez.

1775   Bruno de Hezeta y Dudagoitia in the *Santiago*, with Pérez as first officer, and Juan Francisco de la Bodega y Quadra in the *Sonora*, sailed north from New Spain. Hezeta turned back from the southern tip of Vancouver Island, while Bodega continued, taking possession for Spain at Bucareli Bay in the Alexander Archipelago, at 55°14 north, and reaching Glacier Bay, at 58°30 north.

1778   After sailing by the Strait of Juan de Fuca, at night and so without seeing it, James Cook spent four weeks in March–April in Nootka Sound in the *Resolution*, accompanied by the *Discovery*, during his third and final voyage to the Pacific Ocean. He then continued north to Alaska and the Bering Sea, before meeting his death at the hands of Hawaiians at Kealakekua Bay on 14 February 1779. His crew included John Ledyard, William Bligh and George Vancouver.

1779   Ignacio de Arteaga and Bodega sailed to Prince William Sound, where Arteaga took possession for Spain at Port Etches on Hinchinbrook Island, at 60°18 north. They reached the southern end of the Kenai Peninsula, Afognak Island and Kodiak Island.

1784   Russian fur trader Grigorii Ivanovich Shelikhov established an outpost at Three Saints Bay, Kodiak Island.

1785   The first British fur trader, James Hanna, anchored the *Harmon*, re-named the *Sea Otter*, in Nootka Sound for five weeks and procured 560 skins, which were sold at Canton. By the following year, seven British fur trading vessels were operating on the coast.

1786   Jean-François de Galaup, Comte de Lapérouse, sailed from Hawaii to Alaska and landed near Mount St. Elias in late June. On 13 July 1786, a barge and two longboats, carrying 21 men, were lost in the heavy currents in what is now known as Lituya Bay. He then headed south, exploring the coast of British Columbia and reaching San Francisco and Monterrey, from where he crossed the Pacific Ocean to Macau. [15]

John Mackay, assistant surgeon on the *Experiment*, which sailed to Nootka Sound from Bombay, was the first white man to live in British Columbia, when he stayed with Maquinna and the Nuu-chah-nulth from July 1786 until June 1787, when he was picked up by Charles William Barley on the *Imperial Eagle*. [16]

1787   Frances Hornby Barkley née Trevor, wife of English fur trader, Charles William Barkley, was the first white woman to reach the coast of British Columbia. She sighted the Strait of Juan de Fuca from the *Imperial Eagle*, but they did not enter the passage. [17] Barkley named

[15] See Lapérouse in the Dictionary of Canadian Biography
[16] John Mackay in the Dictionary of Canadian Biography
[17] See Hill & Converse (2011), Walbran (1909) and Gough (2012).

the strait after Juan de Fuca. Prior to reaching the coast, they had stopped in the Hawaiian Islands, where a maidservant named Wynee was taken aboard; she became the first Kanaka to reach British Columbia.

1788   Spring. Fur trader John Meares returned to Nootka Sound on the *Felice*, with European artisans and seventy Chinese, the first Chinese in Canada. He obtained the use of land from Maquinna and built the first European-style structure in British Columbia. Meares also built the first ship, the sloop *North West America*, which was launched on September 20. Confiscation of this property by the Spanish in 1789 was to be one of the causes of the Nootka Incident.

An expedition led by Esteban José Martínez in the *Princesa*, with Gonzalo López de Haro in the *San Carlos*, sailed from San Blas to Alaska, where they took possession for Spain, again, at Prince William Sound, at 60°18. López de Haro continued to Kodiak Island, where his first mate, José María Narváez, went ashore at Three Saints Bay on June 30 and became the first Spaniard to meet the Russians. Martínez and López de Haro reached Unalaska, where they also met Russians at a fur trading outpost.

Robert Duffin, first mate to fur trader John Meares, entered the Strait of Juan de Fuca in a longboat in mid-July and explored the entrance, becoming the first European to enter the passage since Juan de Fuca.

British fur trader Charles Duncan sailed into the mouth of the Strait of Juan de Fuca in about August in the *Princess Royal*, spending two days making observations and obtaining information from the Makah on the south shore.

Robert Gray on the *Lady Washington* and John Kendrick on the *Columbia Redeviva* sailed from Boston around Cape Horn and became the first American fur traders on the coast. After selling his furs at Canton, Gray also became the first American to circumnavigate the globe. The *Boston Men* came to dominate the *King George's Men* in the coastal fur trade by 1796.

1789   American fur trader Robert Gray in the *Lady Washington* spent several days in early March and late April around the mouth of the Strait of Juan de Fuca, trading with the Makah.

Martínez and López de Haro, with Narváez, returned to Nootka Sound in May and established a base at Friendly Cove. Martínez's crew included the cartographer, Juan Carrasco. Martínez claimed possession of Nootka Sound for Spain and declared Meares' title void. The Spanish built a fort and a cluster of houses around Meares' property, the first European settlement in British Columbia. The Spanish returned to San Blas later in the year.

Narváez explored the Strait of Juan de Fuca in July, as far as Port Townsend.

1790   February. The Spanish returned to Nootka Sound, under Francisco Eliza, with three ships and troops. They built a church, a governor's residence and a hospital, and Pedro Alberni, troop commander, established a garden and introduced cows, the first agriculture in British Columbia.

Manuel Quimper explored the Strait of Juan de Fuca in the *Princesa Real* (ex-*Princess Royal*), with López de Haro and Carrasco. Carrasco located the entrance to Haro Strait.

1791   Narváez and Carrasco explored the Strait of Georgia as far north as Cape Lazo, reaching the Little Qualicum River on their return, on or before July 13. [18]

August. The *Descubierta* and the *Atrevida* of Alejandro Malaspina's world surveying and scientific expedition arrived at Nootka.

1792   Following the arrival of Juan Francisco de la Bodega y Quadra at Nootka, Dionisio Alcalá Galiano and Cayetano Valdés explored Vancouver Island, the Strait of Juan de Fuca and the Strait of Georgia on the *Sutil* and *Mexicana*.

April to October. First of three seasons of exploration of the coast, from 30°N to 60°N, by George Vancouver on the *Discovery*, named after one of Cook's ships. His crew included Baker, Broughton, Carter, Johnstone, Menzies, Mudge, Puget and Whidbey, all of whom had places named after them. Vancouver encountered Galiano and Valdés on 22 June 1792, off Spanish Banks in Burrard Inlet.

Robert Gray, on his second voyage to the coast from Boston, on the *Columbia Rediviva*, sailed into the Columbia River, which he named after his ship, on May 11. [19] While waiting for favourable weather to enter the river, he encountered Vancouver on the *Discovery* on April 29.

August 28. Vancouver arrived at Nootka to implement the Nootka Convention, which was intended to settle the dispute between Britain and Spain, with Quadra; however, they were unable to agree and matters were referred back to their respective governments. Nevertheless, as a token of the friendship that developed between the two, Vancouver named the large island that he had just circumnavigated *Quadra and Vancouver Island*. Early Admiralty maps show *Quadra and Vancouver's Island*, but Hudson Bay Company traders shortened it to *Vancouver's Island*. [20]

1793   May to September. Second season of Vancouver's expedition.

Alexander Mackenzie was the first European to cross North America by land, reaching the Pacific Ocean at Bella Coola on July 22. Vancouver had been at Bella Coola on June 5.

1794   March to August. Third and final season of Vancouver's expedition.

1795   March 23. Brigadier General Alava and Lieutenant Thomas Pearce of the Royal Marines arrived at Nootka to finalize the Convention, which provided that neither Britain nor Spain should have permanent settlements at Nootka and trade north of San Francisco would be open. The Spanish never returned to Nootka.

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[18] See *José María Narváez at Saint Leonardo Point in 1791*, below.
[19] See also *British Columbia* under *Names of Places in the Vicinity of Little Qualicum*, below.
[20] See also *Vancouver Island* under *Names of Places in the Vicinity of Little Qualicum*, below.

1796	Slavorossiya on Yakutat Bay was established by the Russian-American Company, consisting of seven buildings inside a stockade and five buildings outside, with a small shipyard. The post was destroyed by Tlingits in 1805 and never re-established.
1799	Alexander Andreyevich Baranov, chief manager of the Russian-American Company, established a settlement at Arkhangelsk. It was destroyed by Tlingits in 1802, but re-established in September 1804 as Novoarkhangelsk (New Archangel, now Sitka, Alaska).
1803	John Rodgers Jewitt, armourer, and John Thompson, sail-maker, survivors of the massacre of the *Boston* by Maquinna on 22 March 1803, lived among the Nuu-chah-nulth until they were rescued by the *Lydia* in July 1805. [21]
1805	The Corps of Discovery Expedition, led by Meriwether Lewis and William Clark, departed from Illinois on 14 May 1804 and reached the Pacific Ocean on 20 November 1805.
	Simon Fraser, fur trader with the North West Company, established Fort McLeod during the winter of 1805–1806, the first permanent white settlement in British Columbia. Fort Fraser, Fort St James and Fort George were soon established in New Caledonia, as Fraser named the area, and several other forts were established in due course.
1808	Fraser reached the mouth of the river named after him by David Thompson, surveyor with the North West Company, from Fort St James on July 2.
1811	Americans of the Pacific Fur Company established Fort Astoria at the mouth of the Columbia River soon after arriving by sail on April 11.
	Thompson reached the mouth of the Columbia River from Boat Encampment on July 15.
1821	The North West Company was merged into the Hudson's Bay Company.
1825	Fort Vancouver was established by the Hudson's Bay Company on the north shore of the Columbia River, about 100 miles from its mouth.
1826	The Hudson's Bay Company rerouted its brigade from New Caledonia to Fort Vancouver instead of York Factory on Hudson Bay.
1834	St Dionysius Redoubt was established by the Russian-American Company at the mouth of the Stikine River (now Wrangell, Alaska). The site was transferred to the Hudson's Bay Company and renamed Fort Stikine under the RAC–HBC Agreement in 1839.
1836	The Hudson's Bay Company's steamship *S.S. Beaver* arrived at Fort Vancouver from London.
1839	The Hudson's Bay Company and the Russian-American Company reached an agreement in St Petersburg — the RAC– HBC Agreement — under which fur trapping rights in a strip of land on the coast, ten miles wide, north and south of the Stikine River, were granted to the

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[21] See Jewitt (1851), and John Jewitt in the Dictionary of Canadian Biography.

Hudson's Bay Company in return for provisioning the Russian-American Company with furs, foodstuffs and trade goods. Previously, the Boston Men had provisioned the Russians; this agreement effectively cut them out of the fur trade on the coast.

1840   The Puget Sound Agricultural Company was established by the Hudson's Bay Company, which was expanding into agriculture. It was also selling sawn timber and salted salmon in Hawaii and California.

1842   James Douglas, Chief Factor of the Hudson's Bay Company, [22] identified Victoria as the location for a new fort to replace Fort Vancouver on the Columbia River, in anticipation of the Oregon Boundary Treaty. The site had been noted in 1837 by Henry McNeil, captain of the *Beaver*. Construction began in March 1843. The fort was originally known as Fort Camosun — a variant of *Camosack*, the native name of the area — and briefly as Fort Albert; it was renamed Fort Victoria in 1846.

1846   Oregon Boundary Treaty. The Treaty set the border between British North America and the United States of America at the 49th parallel, with the exception of Vancouver Island, which was retained in its entirety by the British.

1848   The Oregon Territory was established on August 15.

1849   The Crown Colony of the Island of Vancouver and its Dependencies was granted to the Hudson's Bay Company under the Royal Grant of January 13. By autumn, all of the HBC employees, including James Douglas, and moveable possessions were transferred from Fort Vancouver to Fort Victoria.

Fort Rupert, near present-day Port Hardy, was established by the Hudson's Bay Company to mine coal deposits. The fort burned down in June 1889.

1851   James Douglas became Governor of the Colony of Vancouver Island, succeeding the first governor, Richard Branshard.

1852   September. The Hudson's Bay Company opened a store and built docks at Nanaimo, in conjunction with coal mining. Construction of the Bastion in Nanaimo began the following February.

1853   The Washington Territory was formed from part of the Oregon Territory.

1856   May. Massacre by the Haida at the Big Qualicum River, May 1856. [23]

1858   The Colony of British Columbia was established. James Douglas, who was Governor of the Colony of Vancouver Island, was also appointed the first Governor of the Colony of British Columbia.

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[22] See this profile of James Douglas on Ancestry.com (registration required).
[23] See the article of this name under *Qualicum Band*, below.

1861	Massacre of about 225 Penelakut on Penelakut (ex-Kuper) Island by about 300 Bella Bella on their homeward journey after being sent away from Victoria.

1861   Massacre of about 225 Penelakut on Penelakut (ex-Kuper) Island by about 300 Bella Bella on their homeward journey after being sent away from Victoria.

1862   The smallpox epidemic reduced the Indian population of British Columbia by more than a third. The Kwakiutl, Bella Bella and Tsimshian were badly affected, and the Haida, who suffered the worst, were reduced from about eight thousand to about eight hundred.

1864   Vancouver Island Exploring Expedition, under Robert Brown, explored as far north as the Comox Valley. [24]

1866   The two British colonies were amalgamated in 1866 as the United Colonies of Vancouver Island and British Columbia.

1867   Thomas Kinkade first arrived at the mouth of the Little Qualicum River, as a crewmember on a whaling vessel.

1871   When the Colony of British Columbia joined Canada in 1871, the 49th parallel and marine boundaries established by the Oregon Treaty became the border between Canada and the United States.

1894   The Province Exploring Expedition of 1894, under Rev. W.W. Bolton, began the exploration of the interior of Vancouver Island, southwards from its northernmost point. [25]

1896   The Province Exploring Expedition of 1896, under Rev. W.W. Bolton and J.W. Laing, completed the exploration of the interior of Vancouver Island.

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[24] See Vancouver Island Exploring Expedition on Wikipedia.
[25] For both the 1894 and 1896 expeditions, see Part XV, *Exploring Vancouver Island*, in The Writings of William Washington Bolton.

José María Narváez at Saint Leonardo Point in 1791

Jim McDowell

Uncharted Waters: The Explorations of José Narváez (1768–1840)
(Ronsdale Press, 2015), page 148

Continuing southwest, [26] the expedition sailed past the east side of the Islas de Lerena (Hornby Island and Denman Island) and then kept the same course until it reached a position on Vancouver Island which Narváez [27] named Punta de San Leonardo (a low point of land at the north end of what is now Qualicum Beach). Carrasco's [28] chart [29] shows that the vessels anchored on the south side of this point. [30] Narváez undoubtedly sent a shore party to fetch fresh water from the nearby Little Qualicum River, which empties into the Salish Sea here and forms a large estuary. The sailors may well have hunted, fished, and even encountered some Indigenous people. According to Thomas Kinkade Jr., son of the first landowner of Little Qualicum estuary, "There were deer, elk, bear, ducks, geese, brant, and grouse as tame as chickens. Trout were very plentiful... at any time of the year." Kinkade also stated that a large 25-metre by 122-metre Aboriginal longhouse had been located nearby until the late 1880s.

In 1791, the Qualicum people had several settlements in the surrounding area. A small monument located near the old Qualicum Beach E&N Station, which is now used by the Alberni Pacific Railway, is titled "Qualicum Beach from the Beginning to 1913." It states that the Qualicum descended from Pentlatch people, the southernmost group of Kwakwaka'wakw's First Nation, who had lived in this locale for many thousands of years. According to the plaque, the name Qualicum was derived from the Pentlatch word for chum salmon, *squal-li*. The same marker incorrectly states, however, that "the first European to visit the area was Spanish Commander Juan Quadra [sic], who mapped the east coast of Vancouver Island in the late 1700s." (The historical plaque needs correction. Bodega y Quadra was not involved in the expedition, and he never visited the area. José Narváez deserves recognition.)

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[26] From Comox, on or before 13 July 1791

[27] José Narváez (1768–1840) was a Spanish naval officer, explorer, and navigator notable for his work in the Gulf Islands and Lower Mainland of present-day British Columbia. In 1791, as commander of the schooner Santa Saturnina, he led the first European exploration of the Strait of Georgia, including a landing on present-day British Columbia's Sunshine Coast. He also entered Burrard Inlet, the site of present-day Vancouver, British Columbia.

[28] Juan Carrasco was a Spanish naval officer, explorer, and navigator. He is remembered mainly for his work in the Pacific Northwest during the late 18th century. He was second in command of the 1791 voyage of José María Narváez, the first European exploration of the Strait of Georgia.

[29] The chart by Carrasco shown on page 147 of McDowell (2015) is an extract of the chart that was used to compile Map 84 in Hayes (2012); see the footnote to *Galiano Map of 1795*, below.

[30] However, according to Stokes (1971), page 109, a chart by the Spanish explorer, Galiano, based on exploration during 1792 and drawn in 1795, shows that *Punta de Leonardo* is at French Creek; see *Galiano Map of 1795*, below.

Galiano Map of 1795

University of Victoria, Digital Collection [31]

Detail from *Carta Esferica de los Reconocimientos hechos en 1792 en la Costa N.O. de America* [32] is shown below. The Google map shows the same approximate area, bordered by Deep Bay to the west, Nanoose Bay to the east, and Lasqueti Island to the north. [33] *Rio de Grullas* is Englishman River.

The Galiano map is similar to that based on Narváez and Carrasco's trip of July 1791. [34] Both were based on dead reckoning and, hence, are inaccurate. Both have a point of land about halfway between Deep Bay (labelled *Bocas de Valdés*) and *Punta de Leonardo*, which may be the mouth of the (Big) Qualicum River. If so, then *Punta de Leonardo* is almost certainly the estuary of the Little Qualicum River, rather than French Creek as mentioned in Stokes (1971). The position of *Punta de Leonardo* on subsequent maps — such as the Arrowsmith map of 1853 [35] — is also difficult to interpret.

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[31] Available online here.

[32] Roughly translated as "Sphere map of the reconnaissance made in 1792 on the northwest coast of America."

[33] Lasqueti Island was originally named *Texada* by the Spanish in 1791 and then the name was changed to *Lasqueti*, which would explain why *Iˢ de Texada* is written over the island in red. Hornby Island was named *Isla de Lerena*.

[34] See McDowell (2015), pages 143 and 147.

[35] Available online here. *Punta de Leonardo* is also noted on three historical maps in Hayes (2012): *Carta que comprehende* (Map 84, with *Pᵗᵃ de Sⁿ Leonardo*), based on Narváez's survey of 1791, and *Carta Esferica de la parte de la Costa N.O. de America Comprehendida entre la Entrada de Juan de Fuca y la Salidas de las Goletas con algunos Canales interiores* (Map 88, with *Pᵗᵃ de Leonardo*) and a summary map in *Relación del Viaje hecho por las Goletas Sutil y Mexicana en al año 1792* (Map 95, with *Pᵗᵃ de Leonardo*), both based on Galiano's survey of 1792.

PART III. QUALICUM BAND

Northern Coast Salish [36]

Dorothy I.D. Kennedy and Randall T. Bouchard, in *Handbook of North American Indians, Volume 7, Northwest Coast*, 1978 (reprinted with additions in 1990), pages 441–452 [37]

The Northern Coast Salish are the speakers of the Comox, Pentlatch, and Sechelt languages, three closely related members of the Central division of the Salishan family. In 1792 Northern Coast Salish territory included roughly the northern half of the Strait of Georgia, from Bute Inlet and Johnstone Strait southward to Parksville on Vancouver Island and Roberts Creek on the mainland. Comox was spoken by groups identifiable as the Island Comox, at that time on Vancouver Island from Kelsey Bay to Cape Lazo and the islands at the northern end of the Strait of Georgia, and the Mainland Comox, comprising the Homalco, Klahoose, and Sliammon people on the mainland shores and inlets as far south as Lang Bay.

Component Groups

Island Comox

Formerly the Island Comox consisted of at least five named groups. Those whose locations are known are: the Sasitla, said to have spent the summer at Salmon River and the winter at Cape Mudge; the Tatpos, on the northern part of Quadra Island; the Kaake, on the southern part of Quadra Island; the Eeksen, on Oyster Bay south of Campbell River; and the Kakekt, in the vicinity of Kye Bay and Cape Lazo. But beginning in the mid-1700s, apparently, the territory of the northernmost groups was gradually usurped by the Lekwiltok, a Kwakiutl tribe. [38] Warfare, combined with epidemics, further depopulated the Island Comox in the early 1800s. By this time the remaining Island Comox were wintering mostly in two villages, one in the vicinity of Cape Mudge and the other at Campbell River. In summer they dispersed to at least 10 sites throughout their former territory. Among these sites were Salmon River, a village that seems to have been occupied in the early 1800s by both Lekwiltok and Island Comox people, and Comox Harbour, a village then occupied by both the Island Comox and the Pentlatch. By the mid-1800s, all Island Comox territory was under the control of the Lekwiltok. By the late 1800s the Island Comox had been acculturated into the Kwakiutl. The Comox band is considered a Kwakiutl band.

By the 1980s, there was only one speaker of the Island Comox dialect.

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[36] Available online here. See the original text for references, photos, and sections on synonymy and sources.

[37] Note that LQB neighbour, Klaus Schmidt, has been acknowledged in Kennedy & Bouchard (2002) — *Indian Myths & Legends from the North Pacific Coast of America: A Translation of Franz Boas' 1895 Edition of Indianische Sagen Von Der Nord-Pacifischen Küste Amerikas* — for volunteering his time in 2000–2001 in regard to the translation. Link

[38] According to the nomenclature of Muckle (2014, pages 127 and 145), the Kwakiutl are a First Nation belonging to the Kwakwaka'wakw major ethnic group. The Kwakwaka'wakw were formerly known as Kwakiutl or Kwagiulth; the latter is the term used by Recalma-Clutesi in her articles below. The Laich-kwil-tach of Quadra Island and Campbell River have been known as the Southern Kwakiutl.

Mainland Comox

The Homalco had winter villages in Bute Inlet near the mouth of the Homathko and Southgate rivers and on Orford Bay; the Klahoose had winter villages in Toba Inlet on Brem Bay and along the Toba River; and the Sliammon had two main winter villages, at Grace Harbour and at Sliammon Creek.

By the 1920s, Church House on Sonora Island and Orford Bay were the only Homalco villages, apart from a very small settlement on Maurelle Island. The Klahoose by the 1920s had abandoned all their Toba Inlet villages, except for one at the mouth of the Toba River, and resided instead either at Squirrel Cove or at Sliammon Creek.
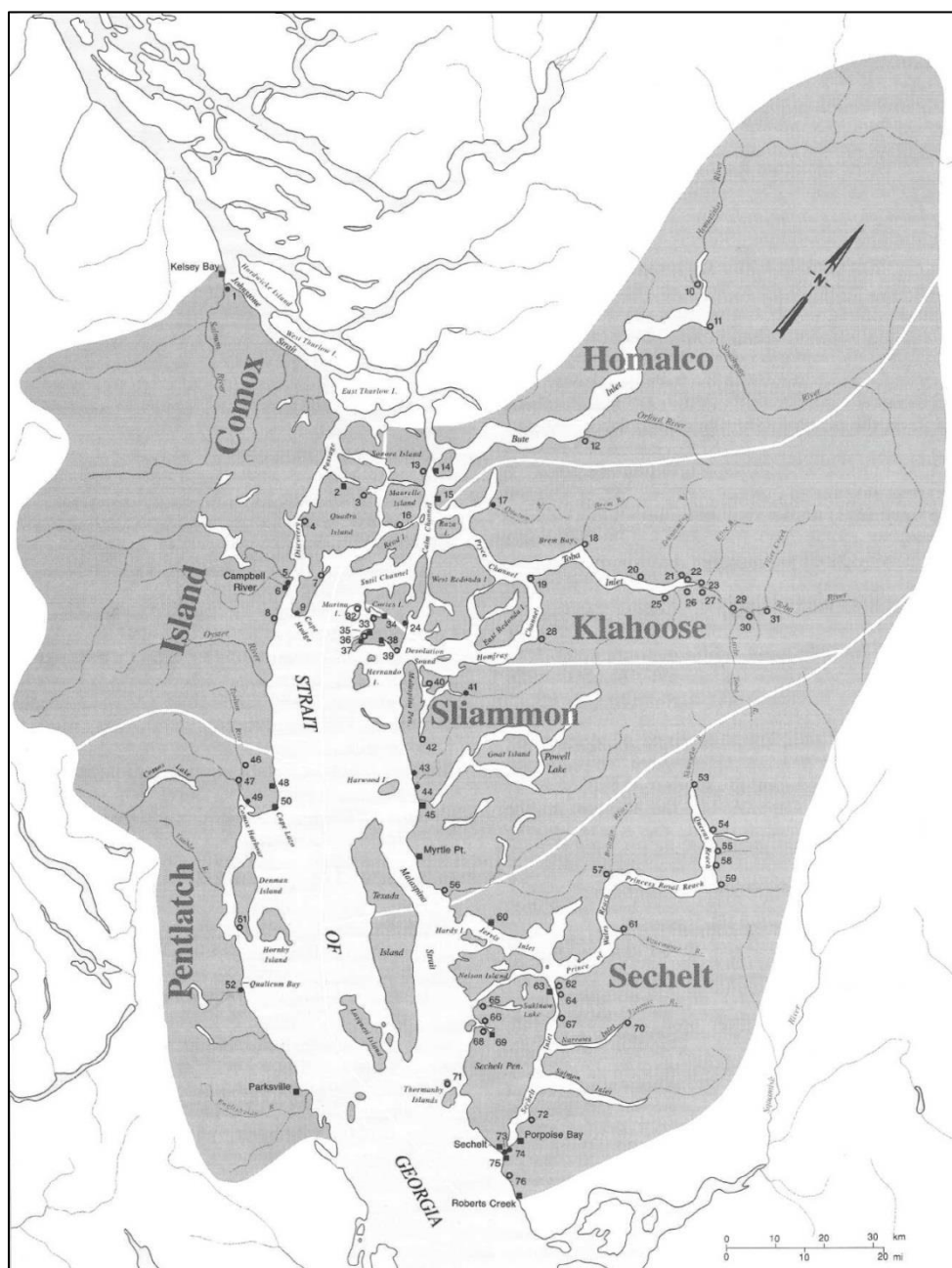
All the inlet villages were abandoned by the mid-1950s. By the 1980s, the population of Church House was reduced to one family, and only a handful of people lived at Squirrel Cove. Most of the Mainland Comox population was living on the Sliammon Indian Reserve. Some were living off-reserve in the town of Campbell River.

Formerly there were subdialects among the Mainland Comox groups, but the only dialect differences that were recognized by linguists in the 1970s were between Island Comox and Mainland Comox. In the 1980s, Mainland Comox continued being spoken fluently by about one-third of the population and was the most viable of all Salishan languages.

Pentlatch

Pentlatch territory included the eastern shore of Vancouver Island from Cape Lazo to Parksville and the islands offshore, including Denman and Hornby islands.

Each of the four named Pentlatch subgroups comprised one or more winter villages from which the people travelled each summer to specific resource sites.

Disease, battles with Nootkans, and the southward movement of the Lekwiltok and Island Comox all contributed to the demise of the Pentlatch. [39] Pentlatch territory was encroached upon by Cowichan people who began using the Qualicum fishery in the 1860s and by some Nanaimo people who began residing permanently at Qualicum around 1875.

In 1886 only one family of Pentlatch remained at Comox Harbour. The Pentlatch language became extinct in 1940. [40]

Table 1. Northern Coast Salish Population Registered in 1987

Group	Band	Population
Mainland Comox	Homalco	245
	Klahoose	127
	Sliammon	560
Pentlatch	Qualicum	55
Sechelt	Sechelt	708
Total		1,695

SOURCE: Canada. Department of Indian Affairs and Northern Development 1987.

Sechelt

There were four Sechelt subgroups, each associated with a particular geographic area. These were: the Hunechen, whose principal village was situated at the head of Jervis Inlet; the Tsonai, with their main village at Deserted Bay; the Tuwanek, with their main village at the head of Narrows Inlet; and the Skaiakos, with their main winter village at Garden Bay and possibly another settlement on the Thormanby Islands. Sometime in the nineteenth century, the Tuwanek people resettled at Porpoise Bay.

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[39] See also (i) *Vancouver Island Exploring Expedition*, (ii) *Pen-Pointed People of the Past and Present*, and (iii) *Native People on Lasqueti*, below.

[40] According to (i) the October 2017 edition of the Indigenous Education Newsletter and (ii) the *Qualicum First Nation* plaque at the Faye Smith Rosenblatt Pavillion in Qualicum Beach, which opened on 23 September 2018, the last Pentlach language speaker, Juliana Jim, died in the 1970s. According to Glavin (2020), "The last fluent speaker of the Pentlatch language, Chief Joe Nimnim, died in 1940." See also *Qualicum Band* below.

Although Sechelt people were residing at approximately 12 sites when Indian reserves were established for them in 1876, most of the Sechelt population was living at a large village established at Trail Bay in the late 1860s under the direction of Roman Catholic missionaries. By the 1980s the only permanent occupied Sechelt villages were Trail Bay and Porpoise Bay.

External Relations

There are traditions of prolonged hostile relations with the Lekwiltok, and the Pentlatch are believed to have been the victims of Nootkan raids.

According to traditions, in the 1840s some of the Island Comox began to join with the Lekwiltok in their attacks against other Coast Salish groups to the south. In response, the Coast Salish allied together to avenge the decades of injury inflicted on them by the Lekwiltok and mounted a decisive retaliatory expedition aimed at incapacitating their enemy. But despite heavy losses, the Lekwiltok domination continued. In the 1860s, by which time Lekwiltok villages had been established on Quadra Island and Arran Rapids, the Lekwiltok annually visited fisheries at Comox Harbour or Qualicum on Vancouver Island, and at the mouth of the Homathko River.

Trade goods among the Northern Coast Salish consisted of surplus seasonal foods that were exchanged among themselves and with the Squamish, Halkomelem, Nootkans, and Lillooet. The Lillooet brought baskets, berries, animal furs, and snowshoes in return for smoked salmon, dentalia, fish oil, and deer hides. The Chilcotin occasionally visited the Northern Salish for the smoke-dried fish.

Environment

The Northern Coast Salish occupy an area of the coast that is classified into the Coastal Western Hemlock zone and the Coastal Douglas Fir biogeoclimatic zones. Both zones are characterized by mild climates moderated by the ocean, with relatively high numbers of frost-free days and low annual ranges of temperatures.

The Coastal Douglas Fir zone, extending along the east coast of Vancouver Island, north to beyond Campbell River, along the Sechelt peninsula on the mainland, and encompassing the islands in between, is drier, due to the rain-shadow effect of the Vancouver Island mountains. Precipitation averages 65–175 centimetres per year, with only 25–160 centimetres of snowfall. The forested areas are often fairly open, with a shrub cover of ocean spray, wild rose, salal, thimbleberry, red huckleberry, and snowberry.

At higher elevations in the southern part of Northern Coast Salish territory, and throughout the northern part on the mainland from Powell River northward, is the Coastal Western Hemlock zone. The climate is wetter, with an average annual precipitation of 74–665 centimetres, of which 18–80 centimetres is snowfall. This zone is generally more heavily forested, sometimes also impenetrably, with a dense undergrowth of salal, salmonberry, thimbleberry, several blueberry and huckleberry species, and many other shrubs.

A third biogeoclimatic zone, the Mountain Hemlock Zone, is found at subalpine elevations above 800–1,000 meters. Besides mountain hemlock, other common trees of this zone are yellow cedar, amabilis fir, and western hemlock.

Culture

The cultural summary that follows is based primarily on ethnographic accounts compiled between 1885 and 1935, supplemented by additional data elicited in the 1970s. These data describe native life as it was in the mid-nineteenth century.

Subsistence

The Northern Coast Salish were primarily fish-eaters, although sea mammals and ungulates also formed a significant part of their diet. Of particular importance were the five species of Pacific salmon available seasonally in varying quantities throughout the Strait of Georgia. [41]

All the Northern Coast Salish smoke-dried large numbers of chum salmon that entered the spawning rivers during October and November. This fish's lean flesh dried hard, making it well-suited for long storage. Pink salmon, caught in late summer, could also be smoke-dried. Although chinook, sockeye, and coho were occasionally dried in this manner, it was done mostly for the flavor that was imparted rather than as a means of preserving the oil-rich flesh. Summer runs of these species, where available, were normally eaten fresh.

The arrival of the first salmon was marked by the ritual handling, butchering, and cooking of the fish. The Island Comox honored the year's first catch of sockeye salmon, whereas in the Mainland Comox area, where sockeye were scarce, the ritual was performed with the first chinook salmon.

In open water, the Northern Coast Salish trolled for chinook and coho salmon or caught them in gill nets; however, most salmon were taken either at the entrances to spawning streams and rivers or in these waters themselves. Basketry traps and weirs were used, and as the salmon swimming upstream were congested on the downstream side of these devices, they could also be caught individually by fishermen using both gaff hooks and single- and double-shafted harpoons. The Northern Coast Salish also constructed tidal pounds using stakes or rocks near the mouths of spawning streams and trapped the salmon within them once the tide ebbed.

Another device that took advantage of the rising and falling tide was used across the narrow neck of a bay or river mouth both by the Sechelt and by the Mainland Comox. This consisted of a latticework fence fastened only along the bottom to a weir framework. At low water it lay flat and exposed. Then, once the tide had come in, the fence was pulled to an upright position by means of lines fastened to its top. The outward flow of the water kept the latticework in place against the framework. When the tide went out, fish would be impounded in the trap and left on the dry sand where they were gathered.

Herring were scooped from the water with dip nets or impaled on comblike herring rakes. Gill nets and seine nets largely replaced these traditional devices by the early 1900s. Herring eggs were collected on boughs or small trees of red cedar or western hemlock that had been submerged in the water for several days during the spawn. These eggs were eaten fresh or sun-dried.

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[41] See *Fisheries and Oceans Canada*, below, for a summary of salmon catches and catch rates in Fishery Management Area 14.

Other species of some importance to the Northern Coast Salish included lingcod and greenling, taken with a shuttlecock lure and spear; steelhead, which along with chinook and coho salmon could be caught trolling; and flounder and sole, taken in shallow water using a spear or simply stepped on and tossed into a canoe. Among the Mainland Comox rockfish comprised a significant part of the diet. The best fishermen owned special songs that they sang to the rockfish as they jigged for them.

Sea mammals hunted by the Northern Coast Salish included northern sea lions, harbor seal, and harbor porpoise. Professional hunters trained specifically for this task. Hunting was usually accomplished by two men in a canoe; the bowsman was armed with a heavy harpoon fixed with a trident-butt and detachable head. Fastened to the head was a long line on the end of which was a cedar float specially carved to identify the owner. Once the harpoon head was imbedded deep into the animal's flesh, the float was thrown overboard and the wounded animal allowed to struggle until it expired.

Seals were occasionally approached near their rookeries by a hunter disguised in a seal skin and imitating the sound of a seal. The kill was made once the hunter was close enough to use a club or harpoon.

Deer was the most important land animal hunted. Until the early 1900s, deer hunters used to train dogs to herd the deer toward the shore where other hunters would be waiting, armed with bows and arrows, clubs, or knives. Deer were also caught in pitfalls, snares, and nets that were constructed on deer trails. Some hunters used deer calls.

Only a few Northern Coast Salish men obtained the skills necessary to hunt mountain goats. Evidently certain families had their own mountain goat hunting territories. Family expeditions would sometimes camp in the mountains, the women drying the meat while the men hunted. Once an animal was killed, it was butchered and the meat partially roasted so that it would be lighter to pack.

Hunters went after bears with bows and arrows; sometimes they prepared camouflaged pits in which sharpened stakes were set, or heavy deadfall traps baited with fish or deer meat.

Elk were found only in the territory of the Island Comox and Pentlatch. But smaller animals like beaver, otter, mink, marten, racoon and porcupine were available to all the Northern Coast Salish.

Birds were clubbed with long poles, entangled in nets laid across the water's surface, blinded by torchlights so that they could be grabbed and their necks could be wrung, or shot with bird arrows. The Sechelt are said to have used aerial duck nets. Numerous types of waterfowl and two species of grouse were eaten, as were the eggs of the pigeon guillemot and several species of gull. As well as eating great blue heron and Canada goose flesh, the Mainland Comox also used the heron's fat and the geese's dung for their medicinal value.

Shellfish such as butter clams, littleneck clams, horse clams, and cockles were available on beaches in the Strait of Georgia for most of the year. During the winter, when the tides were low at night, the people dug clams by the light of pitchwood torches. Particularly good shellfish beds were cultivated by moving the rocks to one side. Clams were prepared boiled, steamed, or barbecued. For storage, the clams were first barbecued, and then either smoke-dried or sun-dried. Chitons, sea urchins, and sea cucumber were gathered.

Food from plants included fruits (berries and seeds), green vegetables (shoots and leaves), underground parts (roots, bulbs, tubers and rhizomes), and Cambium. Women and children picked large quantities of

ripe berries and dried them into cakes to be eaten during the winter, but most plant foods were eaten fresh.

Structures

Four types of dwellings were constructed: the shed or single pitched-roof plank house; the gable-roof plank house; the semisubterranean plank house; and temporary shelters. House planks could be removed and transported by canoe to summer villages where the planks were then fastened onto another permanent framework. Some houses remained wholly constructed year-round; only the residents moved from site to site.

Shed houses were the preferred type of house in summer villages for both Comox and Sechelt, but Comox people of status preferred gable-roof houses for winter dwellings. The Pentlatch used both types of dwellings.

Some shed houses were 60–70 feet in length, and half as wide. Each house had several fires, built down the center in the narrow houses and along the sides in the larger ones. The floor of a shed house was sometimes excavated among the Sliammon. The Homalco and Klahoose sometimes dug storage pits in the dirt floor of their houses.

Among the Pentlatch and Island Comox the gable-roof house contained features not commonly found elsewhere, including excavated earth floors, enclosed sleeping partitions, and separate smoke-drying sheds.

Some of the houses that were built on hillsides had special platforms jutting from their fronts. Besides guarding from attack, these platforms provided a comfortable sitting area.

Semisubterranean plank houses were used by the Klahoose. These dwellings were rectangular in shape, constructed in pits excavated to a depth of about 10 feet, roofed with a series of poles, brush, and bark, and covered with a layer of dirt. A gangway sloped down to the floor level for entry at one end. A concealed tunnel led out the back way. The Homalco, Sliammon, and Sechelt used semisubterranean plank houses during periods of frequent enemy attacks.

Throughout the northern Strait of Georgia, houses were sometimes fortified with stockades of logs on top of which they stored large rocks to hurl down on raiding parties. Others were protected by deep trenches dug around the perimeter.

Temporary shelters consisted of simple, bough-covered lean-tos and crude pole frameworks draped with mats.

House fronts, beams, and ridgepoles of gable-roof houses were frequently decorated with anthropomorphic figures. These designs were inherited prerogatives among the Pentlatch and Island Comox, but apparently among the Mainland Comox and Sechelt they could be bought or obtained through dreams. House posts might be carved to represent sea lions, seals, porpoises, and killer whales.

Technology

Household items included a variety of containers for carrying or storing food. Possibly the most characteristic of the area were the openwork, wrapped lattice pack baskets made from cedar limb splints or roots woven in different-size mesh for carrying fish, clams, berries, or firewood. Women also wove inner-red-cedarbark baskets using a checkerwork technique. Over the years different styles of baskets have been developed.

Flat bags, and large mats used to line the walls of houses, were sewed from inner red cedarbark or cattail leaves. Sechelt and Mainland Comox women manufactured imbricated, coiled basketry of banded cedar slats; it appears that this craft was learned from Interior Salish women.

Wooden dishes and spoons were hollowed out of red cedar, red alder, and big-leaf maple wood. Western yew, because of its hardness, was ideal for wedges and digging sticks, while barbecue sticks, canoe poles, and harpoon poles were made from red cedar wood, and bows and arrows were made from the wood of young yellow cedar.

Twilled mountain goat wool blankets, woven on roller looms, were restricted to the Sechelt. Other Northern Coast Salish used a 3-piece suspended-warp loom for weaving blankets of twined inner red cedarbark and mountain goat wool.

Stone and bone were also vitally important to technology, and archeological sites of the area are filled with numerous examples of their uses as scrapers, knives, choppers, abraders, sinkers, palettes, chisels, awls, toys, and tools.

Canoes

Travel was primarily by water, using a number of canoe types, ranging from narrow, one- or two-man trolling canoes to war canoes designed to carry 20 men. Most canoes were carved from red cedar, although the Mainland Comox also used yellow cedar, cottonwood, and cedar bark, the last for a small canoe used in lake travel and beaver hunting. Separate paddles for men and women, and also different styles for use in rough weather, for night hunting, and for sealing, were carved from big-leaf maple and red alder. Other canoe gear included cedar bark bailers and small mats for sitting on.

Kinship Terminology

Among the Northern Coast Salish, kinship was reckoned bilaterally, creating kin groups that were nondiscrete units consisting of both parents relatives.

The system is lineal in that separate kinship terms are used for 'mother', 'father', and 'child'. Both male and female siblings and cousins are called by the same term, depending upon their relative age to the speaker. A single term is also used for 'aunt-uncle' regardless of the reference to a parent's sibling or cousin, though a different term is used after the parent's death. Similarly, the children of these relations are referred to by a single 'niece-nephew' term.

Among the Mainland Comox, the next-older generation is distinguished by sex. The father and male siblings of one's own parents are referred to by the term 'grandfather'. Both the mother and female siblings of one's own parents are called by the one term, 'grandmother'. Kinship terms recorded by Boas

among the Pentlatch indicate they also distinguished 'grandfather' and 'grandmother' terms. The Sechelt refer to a grandparent and all the grandparent's siblings, regardless of sex, by the one term 'grandparent'.

Terms applied to relatives a generation older or younger do not distinguish on the basis of sex and the lineal and collaterals are merged.

Both males and females refer to their 'siblings-in-law' by common terms, though a different term is used after the death of the linking spouse. The term used to refer to a deceased child's spouse is distinguished only by a suffix indicating he has died or separated.

Social Organization

The Northern Coast Salish family consisted of a husband, wife, their children, dependent young adults, old people, and slaves. A number of related families formed a household, each occupying its own section of the house and each cooking its own meals, but cooperating in various economic and social activities. Couples were free to live in the household of either parents and could therefore take advantage of fluctuating prosperity. Families or larger groups of kin scattered for their summer activities to resource sites. Ownership of some of these summer sites was an inherited prerogative.

Among the Sechelt, Pentlatch, Island Comox, and possibly also the Mainland Comox, the 'local group' was the social unit whose members all acknowledged descent from a mythical first ancestor who descended from the sky to a particular village or harvesting site.

Local groups were present among the Mainland Comox, yet their unifying feature does not appear to have been a first ancestor. Even though each local group tended to be identified with a certain area, several local groups would often be represented in a winter village. Each local group likely owned fishing sites as well.

Life Cycle

Pregnancy and childbirth were surrounded by taboos restricting the diet and behavior of both parents, particularly the mother. Women gave birth in a squatting position assisted by female relatives and, when available, by a paid midwife. The afterbirth was covered with oil and ceremoniously hidden in a dry place, in the belief that this would protect both the child and the mother from injury. Head deformation was practiced throughout the northern Strait of Georgia, resulting in a wedge-shaped head with a flat, broad forehead.

A baby was called by a nickname during the first year, after which an ancestral name was bestowed upon the child at a public name-giving ceremony.

Girls at the onset of menses were secluded in a cubicle above the family's sleeping platform where they remained for up to 16 days while their behavior and diet were severely restricted.

Boys at puberty underwent training to develop their physical and mental character, part of which focused upon the acquisition of guardian spirit power. Quests for such spiritual helpers were conducted alone and lasted for up to a year, during which time the seeker bathed in cold water, took sweatbaths frequently, and ate little. The guardian spirit power was received in a dream or trance from a bird, an animal, or even from an inanimate object. Some of these powers provided the seeker with special skills such as those to

be used for hunting, fishing, or canoe-making. Those young men who continued their training over many years became shamans.

Marriage occurred any time after puberty. Proposals were initiated by the young man, accompanied by his father and influential male relatives traveling by canoe to the village of the chosen woman. Even if both parties lived in the same village, the approach was always made by canoe. Betrothals were occasionally made during the couple's infancy and later formalized by the exchange of gifts and feasting, once the betrothed were past puberty. Polygyny was common; co-wives resided in the same household, but in different compartments. Divorce was accompanied by the return of the marriage gift by the bride's family. A widow or widower could remarry once he or she had undergone the prescribed rituals. Levirate and sororate marriages were not the custom, although people of high-class families followed this practice to ensure the children would be well provided for.

At death a person's soul, which was believed to be located in the head, left the body. The body was washed, placed in a flexed position, wrapped in a blanket, and stowed in a wooden mortuary box that was then set in a cave or rock crevasse on a nearby island, or at a site away from the village. Among the Sechelt, Island Comox, and Pentlatch, mortuary boxes were also placed high in trees.

The Comox and Pentlatch erected carved and painted poles commemorating the dead either at the gravesite or in front the deceased family's dwelling. Possessions of the deceased were burned so that they might be used by them after death. In the spring families gathered to burn food for their dead ancestors.

Potlatches

Men of high status maintained their prestige by the frequent and generous distribution of goods at ceremonies that marked a change in their social position or that of a family member. Gatherings for such purposes were known as potlatches.

The simplest potlatch was held for all the members of the host's own village, and only food was distributed. Another intravillage affair, where both food and goods were distributed, was held to 'wipe away shame' that had been cast upon the family by a clumsy action of one of its members.

Guests from both within the host's village and beyond were called to receive food and gifts at a potlatch held to witness events such as a name-giving, a marriage, or the erection of a memorial pole. The last was sometimes accompanied by a public display of the host's dancing prerogatives.

Among the Comox, such a display could include the prestigious sxwayxwey dancers. This dancing privilege was owned by certain high-class men and used exclusively by their families. Such dancers wore masks distinguished by protruding eyes, a gaping mouth from which projected a large tongue, a bird's head for a nose, horns of either bird or beastlike heads, and a crest of feathers. The rest of the costume included a scallop-shell or wooden rattle, stiff neck shield, rows of overlapping swan feathers extending from chest to knees, leggings, anklets, and a skirt of swan feathers or white grass.

Comox and Pentlatch winter dancing seems to have consisted of two forms: spirit dancing, participated in by the majority of the people, and a more exclusive masked dancing order performed only by certain high-status families.

Genuine spirit possession and initiation were not necessarily prerequisites for joining the winter spirit dancing, although a willingness to participate was manifested by a supposedly uncontrollable moaning or singing. When this occurred, previously initiated dancers gathered round and softly beat a drum to help 'bring the song out'. Having learned how to sing and dance in a possessed state, the dancer was then permitted to participate in any winter dance.

Transmissible dance prerogatives were most developed among the Island Comox, where members formed dancing orders, each having its own patron spirit, song, regalia, and myth recounting how the original member had acquired the dance. Some of these dances appear to have been of Kwakiutl origin. In fact, direct Kwakiutl influence is shown in the occasional use of the Kwakiutl name zúnuq'ʷa for Tal masks. The hamatsa dancing orders included the grizzly bear, warrior, wolf, and ghost dancers.

Klahoose and Sliammon people sometimes underwent a four-day seclusion in the woods where they were subjected to a ritual initiation similar to that of the Central Coast Salish. Later, the initiate publicly announced the successful acquisition of his spirit power by singing and dancing.

Sechelt winter dances conformed more to the dances of their southern neighbors than to those of either the Comox or Pentlatch, although initiation was not a requirement for dancers other than those classed as 'bleeding mouth' dancers. No masks and only a minimum of costumes were worn by Sechelt winter dancers while they were in a possessed state. The inherited, privileged performances owned by certain Sechelt families were not given at winter dances, only at intervillage potlatches.

History

In summer 1792 two fleets of foreign ships entered the northern Strait of Georgia, becoming the first non-Indian explorers to have contact with the native people of this region. [42] The British fleet was commanded by George Vancouver; the Spanish fleet by Cayento Valdés and Dionisio Alcalá Galiano. The reception they received was amicable, and they traded beads, medals, iron, and copper for supplies of fresh and dried foods.

A few years later the maritime fur trade was active on the outer coast of Vancouver Island, but the absence of the sea otter in the northern Strait of Georgia excluded these people's direct participation in this trade. Only the Sechelt were recorded as visitors to Fort Langley on the Fraser River during the late 1820s.

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[42] The first foreign ship to enter the northern Strait of Georgia was the Spanish schooner, *Santa Saturnina*, in July 1791, which went as far north as Texada Island and was within sight of Cape Lazo and possibly Quadra Island and Cortes Island. However, while this expedition made contact with the Musqueam, and possibly the Squamish, further south, the extent to which they were observed by the Northern Coast Salish is unknown. See *José María Narváez at Saint Leonardo Point in 1791*, below, and *Unchartered Waters: The Explorations of José Narváez (1768–1840)*, by Jim McDowell (Ronsdale Press, Vancouver, B.C., 2015).

None of the Northern Coast Salish tribes escaped the epidemics of diseases introduced with White contact. The Pentlatch, already nearly exterminated by Nootkan raids, were hit hard by disease. Their territory was taken up by the Island Comox who in turn had been driven south by the Lekwiltok. Locations of Sechelt villages may have shifted, but the boundaries of their territory remained substantially the same.

A second period during which the Northern Coast Salish underwent profound changes likely began in the 1860s when they came under the influence of Roman Catholic missionaries who were members of the Oblates of Mary Immaculate. The Oblates' conversion of these native people to Christianity included the renunciation of winter dancing and potlatching and the establishment of Indian 'theocratic states' consisting of self-sufficient Christian villages. In such settlements a strict moral and economic order was maintained by a missionary-elected village hierarchy comprised of men given the titles of 'Captain', 'Watchman', and 'Bellman'.

In the realm of social life, polygyny and slavery were no longer tolerated. Dissidents were punished and native traditions were discouraged. By the 1890s the Easter Passion Play was as much a part of Indian life as intravillage feasts had been only a few decades earlier. In addition to the church on Seshelt Reserve, there was a Catholic boarding school for native children where indigenous languages were discouraged.

Also beginning in the late 1800s were new economic conditions. Northern Coast Salish men were employed longshoring on the Burrard Inlet waterfront, or found themselves competing with non-Indians for timber cutting permits to hand-log their traditional lands. Entire families were hired as farm laborers in the Fraser Valley hop fields and as fishermen and inside workers in the Fraser River canneries.

Many traditional lands and resources had already been alienated by the time Indian reserves were officially established in 1876 and later confirmed by the Royal Commission on Indian Affairs in 1913–1916.

Several Indian organizations were formed beginning in the early 1900s to pursue government recognition of aboriginal title. The Northern Coast Salish communities were represented in organizations such as the Allied Tribes, the Native Brotherhood of British Columbia and, beginning in the 1970s, the Alliance of Tribal Councils. These Native organizations served to foster a political unity among the Indian people. Perhaps one of the most tangible results of this long political struggle occurred in the 1980s when the Sechelt Indian Band developed its own self-government legislation, which was enacted in 1986 as the Sechelt Indian Band Self-Government Act by the federal government and by the province of British Columbia in 1987. This resulted in the Sechelt Band being the first in Canada to be granted self-government, with constitutional and legislative powers similar to those of municipal governments.

Synonymy [43]

Pentlatch

Pentlatch is from Sechelt and Comox *pə́nƛ̓əč̌*; it is not known if Pentlatch had a name for themselves. This name may formerly have referred exclusively to the Pentlatch people in the vicinity of Comox Harbour. The term has appeared as puntlatch, pen*tl*atsch, pentledge, and pᵉⁿLätc .

The Pentlatch subgroup residing in the vicinity of Qualicum was called *sá²aɬəm*, also recorded as saathlam and sāámen. Brown (1864) transcribed this term as saa-tlaam or saat-lelp, 'place of green leaves'.

A division of the Pentlatch residing formerly around Union Bay and Deep Bay was identified as s:uckcan by Barnett (1955) and s'óksŭn by Curtis (1907–1930).

Boas (1887) recognized a southernmost division of the Pentlatch whose name he recorded as chuāchu*atl*. This term has also appeared as wahatl, swakulth, wor-cal-tlas, and wachellal.

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[43] Only the sub-section on Pentlatch is included here; see the original text for Island Comox, Mainland Comox and Sechelt.

A Site Catchment Analysis of the Little Qualicum River Site, DiSc 1

Kathryn N. Bernick [44]

ABSTRACT

Excavations at the Little Qualicum River site, DiSc 1, yielded a Gulf of Georgia culture type assemblage dating from about A.D. 1000. In addition to stone, bone, antler, and shell — materials commonly found in prehistoric sites on Vancouver Island — artifacts made of wood and bark were recovered. It is the presence of the unique floral material which prompted the dual focus of this thesis: a general description of the site and the cultural assemblage (with particular emphasis on the wood and bark artifacts), and a locational analysis which relates the range of materials (resources) to the subsistence activities carried out at the site.

The excavated remains indicate that the primary activity at the site was fishing salmon. Clams, other fish, and deer were the next most heavily exploited food resources, and western red cedar accounts for the majority of the floral artifacts.

The archaeological data, consisting of all the floral and faunal species and minerals recovered from the cultural deposits, are considered in terms of the microenvironments from which they would have been obtained given a particular technological adaptation. The environmental variables are derived from modern habitat descriptions for each of the represented species. Cultural variables are based on ethnographic analogy supported by the evidence of the artifact assemblage.

The site catchment analysis, which is a synthesis of archaeological, environmental, and ethnographic data, is in part presented in a series of maps. Time/distance contours are drawn around the site, the several ecological zones in the vicinity are identified, and the smallest area which can account for the regularly exploited resources is delineated.

The reconstructed site territory illustrates the minimal (10–30 minutes) work-effort measured in terms of travel time/distance that would have been expended on normal subsistence activities by the inhabitants of DiSc 1. Moreover, the actual site is determined to be in a rationally selected location since other topographically suitable spots would require longer travel time to obtain the same set of resources. On this basis some predictions are made regarding site distribution in the region. The overall conclusion of the study is that the site catchment model is useful for the examination of economic behaviour patterns of coastal prehistoric communities in the Northwest Coast culture area.

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[44] Available online here. The manuscript was submitted, and accepted, in June 1980, as a thesis requirement for the degree of Master of Arts in the Department of Anthropology, University of Victoria.

EXTRACTS

The Site

DiSc 1, known as the Little Qualicum River site, is situated on the east coast of Vancouver Island about 3 km west of Qualicum Beach. At this point the Strait of Georgia, separating Vancouver Island from the mainland of British Columbia, is about 40 km wide, with two islands, Lasqueti and Texada, lying between the Qualicum area and the mainland.

The Little Qualicum River, originating in Cameron Lake on the eastern slopes of the Beaufort Range of the Vancouver Island Mountains, flows north-northeast for about 14 km, entering the Strait of Georgia from the east. At its mouth, the river fans out into several channels which cut through extensive tidal flats. The low-lying marshy area on the right bank of the delta is protected from the open water by a spit. The southernmost channel of the river, the left bank, coincides with a small bay which is drained during low tide. It is on the shore of this bay that the site, DiSc 1, is located.
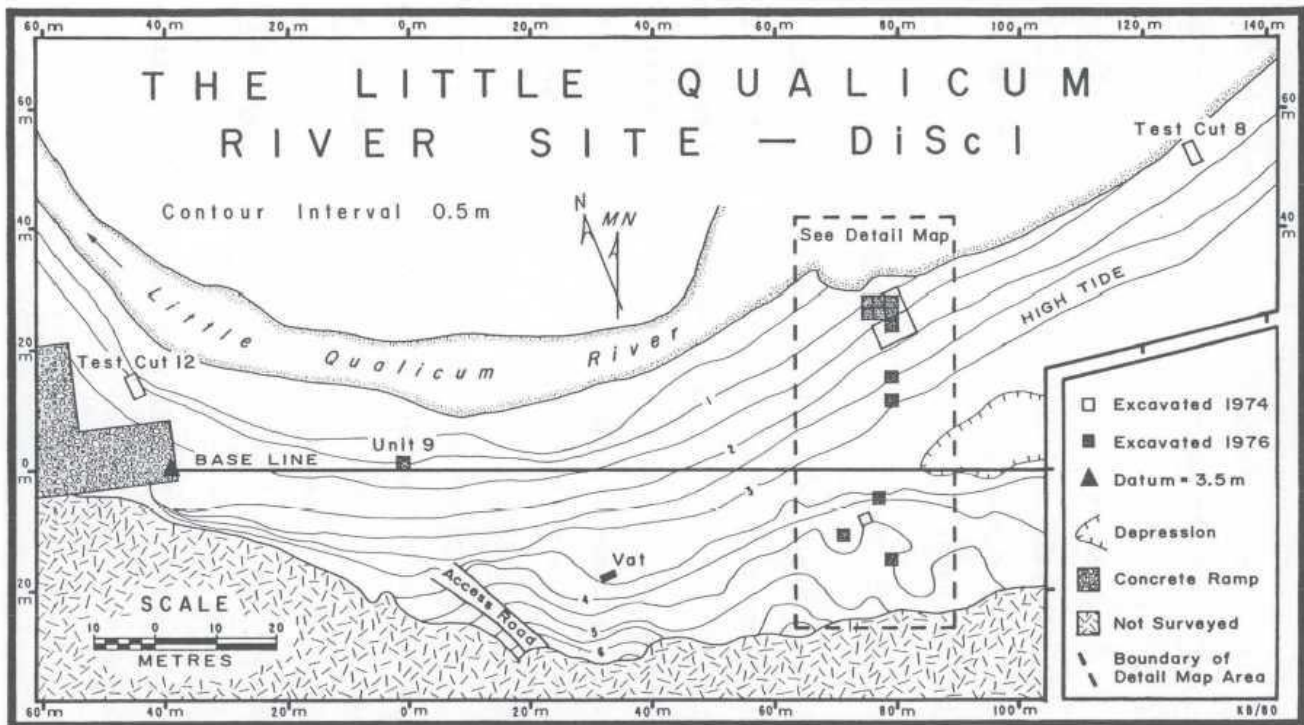
Figure 2. DiSc 1, site map.

When DiSc 1 was first recorded, in 1961, it was called the Qualicum Fish Trap, after the remnants of a fish weir at the river mouth. Subsequent erosion exposed the waterlogged culture bearing deposit, and in 1973 Graham Beard, a resident of Qualicum Beach, alerted the B.C. Provincial Archaeologist's Office in Victoria of accelerated destruction of the site. During the following summer the B.C. Archaeological Sites Advisory Board sponsored a one month excavation designed to salvage the most imminently threatened portions of the deposit. The field work, under the general direction of Dr. D. H. Mitchell (University of Victoria), was supervised in the field by Patricia Winram.

The objective of the Provincial Archaeologist's Office was to arrest the erosion of the culture bearing matrix, and at the conclusion of the salvage excavations in August 1974, temporary protection was provided by placing several hundred sandbags on the exposed portions of the deposit. By early 1976 the sandbags had disintegrated, and it was apparent that conservation of the site required immediate permanent protection. Prior to undertaking such measures, the Archaeological Sites Advisory Board sponsored a two month excavation project, again intended primarily to salvage the eroding cultural material. This second season of excavation, in 1976, was directed by me, under the general supervision of Dr. D. H. Mitchell. The Provincial Archaeologist's Office then attempted to stabilize the deposit by laying 3,000 bags of concrete on top of chain link fencing, covering the intertidal surface of the site. The present analysis is based on the material excavated during the 1974 and 1976 seasons.

Chronology

The Little Qualicum River site represents a Gulf of Georgia culture type occupation, dating roughly from A.D. 800 to A.D. 1200 or 1300. Indications are that the dry midden consists of a habitation area and adjacent piles of shell refuse. The wet midden represents natural deposition incorporating cultural refuse deriving from activities carried out by occupants of the site at or near the river bank. Neither the chronology nor the artifact assemblage indicate the presence of more than one cultural component.

Excavated Material

The vertebrate fauna identified from the cultural deposits of the Little Qualicum River site is characterized by a large quantity and variety of fish remains. The skeletal elements of mammals, though heavier, are considerably fewer in both number and assortment of species. Birds are minimally represented, but include a wide range of species. Predominant among the respective classes are the remains of salmon, herring, and dogfish; deer and dog; waterfowl and grebes. None of the other varieties recognized account for a notable portion of the vertebrate remains. The following list consists of all the species identified. [45]

Land Mammals: blacktail deer, elk, American beaver, raccoon, marten, dog

Sea Mammals: hair seal, northern sea-lion, harbour porpoise

Birds: loons, red-necked grebe, eared grebe, western grebe, indeterminate grebes, Canada goose, indeterminate geese, gadwall, greater scaup, scoters, mergansers, indeterminate ducks, bird hawks, bald eagle, glaucous-winged gull, gray jay, raven, grosbeaks

Cartilaginous Fishes: spiny dogfish, ratfish

Bony Fishes: Pacific herring, chum salmon, indeterminate salmon, Pacific cod, hake, Pacific tomcod, midshipman, pile perch, indeterminate surfperches, lingcod, indeterminate greenlings, cabezon, buffalo sculpin, Pacific staghorn sculpin, indeterminate sculpins, indeterminate mackerels and tunas, indeterminate rockfishes, indeterminate flatfishes: halibut, soles, flounders, and sanddabs

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[45] English common names only are given here; see the original text for scientfic names.

Bivalves: butter clam, native little neck clam, cockle, horse clam, sand clam, bent-nose clam, inconspicuous macoma, rock oyster, blue mussel

Univalves: wrinkled purple, short-spired purple, rough purple, channeled purple, mask limpet, whitecap limpet, shield limpet, plate limpet, Lewis moon-snail, obtuse iselica, Sitka littorine, checkered littorine, wide chink-shell, variegated chink-shell, wrinkled amphissa, smooth margarite, spindle shell, little olive

Other: acorn barnacle, gum boot chiton, green sea urchin

The material excavated from the cultural deposits at DiSc 1 includes floral, faunal, and stone specimens. Most of these items document economic exploitation and have been presented in categories reflecting the natural resources: wood and plant fibres; skeletal remains of mammals, birds, and fish; shell; and stone. A functional interpretation of the artifacts (Appendix A) provides supplementary, indirect evidence of extractive activities carried out at the site. In addition, some non-cultural floral and faunal specimens (wood, seed cones, and shells of non-economic mollusks), were recovered from the deposits. These have been included as part of the data from the site, with the expectation that they will prove useful as environmental indicators.

Natural Environment of the Region

Cultural deposition at the Little Qualicum River site dates from the relatively recent prehistoric period, about 1,000 years ago, well after the establishment of present environmental conditions. It would seem reasonable, then, to postulate for the period of occupation at DiSc 1, an environment not unlike the setting of the area at the time of contact and before its alteration by agricultural and industrial settlement. While sea level is likely to have been somewhat lower than at present, a drop of three metres or less would not have involved substantial changes in the physical environment, nor in the local habitat. Moreover, a slight extension of the shoreline at the mouth of the Little Qualicum River would not have affected the exploitation territory of the site on a scale that is noticeable in the reconstructions.

Microenvironmental Data

Trees: All of the identified floral specimens from DiSc 1 are perennial trees or shrubs, and most are typical components of the forests in the area. Habitat preferences vary: 1. Douglas fir, western red cedar, western hemlock, and grand fir are common trees in the climax forest. 2. Sitka spruce, lodgepole pine, and the broadleaf species grow near clearings, bogs, stream banks, and ocean frontage. 3. Neither Douglas fir, western hemlock, nor ocean spray can grow in water-saturated alluvial soils, whereas western red cedar, Sitka spruce, the firs, Pacific yew, and Pacific crab-apple prefer wet, mineral rich environments. 4. Lodgepole pine can adapt to a wide range of habitats, and is the only one of the identified species able to survive relative aridity.

Mammals: The environmental adaptation of the wild mammalian species identified in the DiSc 1 faunal remains, can be summarized as follows: 1. All of the sea mammals present are commonly found in the bays, inlets, and estuaries of the Strait of Georgia, often in the wake of schools of spawning fish: they all eat fish as the major portion of their diet, with a supplement of invertebrate fauna. 2. The land mammals are all at home in the coniferous forests of the coastal lowland, though they frequent different portions of this zone: the beaver is found in fresh water streams and lakes, elk near swampy terrain with deciduous and herbaceous plants, deer seek out clearings in the woods, and both the raccoon and marten forage for

food on the beach. 3. With two exceptions, all of the mammals are present year round: neither the northern sea-lion nor the elk is normally on the east coast of Vancouver Island during the summer.

Birds: The bird fauna recognized in the cultural deposits from the Little Qualicum River site is represented by the following patterns of habitat and occurrence: 1. All of the waterfowl specifically recognized, as well as grebes and loons, normally winter on the east coast of Vancouver Island, on salt water, with a preference for estuarine bays. Most feed on fish and/or mollusks, though some are vegetarian. A variety of other ducks, particularly diving ducks, fit the same pattern. 2. Though all of these birds normally spend the summer months elsewhere, small numbers of some varieties (Canada goose, scoters, gadwall, mergansers, loons, grebes, and probably others) summer on the Island, and thus might be seen at any time of the year. 3. During the fall and spring, the local duck and goose populations are increased by temporary influxes of migrating birds, notably black brants in the spring, greater scaups in the fall, and Canada geese in both fall and spring. 4. Bird hawks, like the waterfowl, are present in the winter with an increase in numbers during fall and spring migration. Bird hawks inhabit the forest where they hunt small birds and mammals. 5. Several of the birds identified are year round residents on the east coast of Vancouver Island. These include the glaucous-winged gull which is present in large numbers scavenging dead fish and invertebrates along the shore; the bald eagle which feeds on fish, usually seen alone along the coast; the omnivorous raven which prefers open areas at the edge of the woods; and the seldom seen forest dwelling gray jay and grosbeaks.

Fish: All of the fish recognized in the DiSc 1 faunal material occur in the Strait of Georgia, where they can be found, either normally or occasionally, in shallow water. Many are known to be present in the vicinity of the site. Particular patterns of occurrence are: 1. Pacific salmon arrive in the Little Qualicum River, and in other rivers and streams in the area, during the fall (September–December). Exceptionally large numbers of chum salmon are present in November. 2. Large schools of herring are present in the strait for several months immediately preceding intensive spawning on the beaches in March and April. Dogfish, which are presumed to be present year round, congregate around the schools of herring. 3. Fish known to be present in large numbers in the strait, near the site, at least during the fall and winter and probably year round, include Pacific cod, lingcod, rockfishes, and flatfishes. Other codfishes and greenlings, as well as surfperches, sculpins, midshipmen, and ratfish, are less abundant, and also presumed to be present in the Strait of Georgia year round. 4. Mackerel and tuna are regular but transient visitors in the Strait of Georgia, least likely to be present in summer.

Invertebrates: The invertebrates represented in the faunal remains from the Little Qualicum River site are residents of the intertidal zone, and can be grouped into two major habitat types: 1. All of the species which burrow in the substratum, that is the clams plus the moon snail and little olive, are found on tidal flats composed of varying proportions of gravel, sand, and mud. Most of these species are found only in the lower range of the intertidal zone and under water. The exceptions are the tellins which are concentrated in the middle area, and the little-neck clam which is distributed throughout the entire lower half of the intertidal zone. Vertical distribution of clams seems to correlate with matrix type: the more porous the soil, the deeper they burrow. 2. Rock and boulder beaches are the habitat of mussels, rock oysters, most of the univalves, barnacles, chitons, and sea urchins. Most of these species are firmly stuck onto rocks or other solid objects while the tide is out, and some, notably the bivalves and barnacles, are permanently affixed. Again, most are found only in the lower portion of the intertidal zone and under water. Littorines and some limpets are restricted to the higher portion, and mussels are present throughout the intertidal zone. Little-neck clams, butter clams, blue mussels, and barnacles are abundant on the beaches of the Strait of Georgia, and the other species are generally common but less numerous. The

only indication of a seasonal change in distribution is an apparent concentration of Thais lamellosa at the low tide level during the winter.

Prehistory of the Region

The prehistory of the Gulf of Georgia area has only been partially reconstructed. One of the few conclusions that can be generalized to the entire area is the widespread nature of the Gulf of Georgia culture type. It is consistently the uppermost prehistoric component in stratified sites, and is presumed to represent the pre-contact version of the ethnographically recorded Coast Salish culture. Although its origin is obscure, there is no indication of a major change from the preceding culture type. The overall implication is a relatively stable adaptation throughout the last several thousand years of the prehistoric period. Variability within the culture type, however, remains largely unexplored.

Assignment of the Little Qualicum River site assemblage to the Gulf of Georgia culture type can be interpreted as an acknowledgment of similarity to the local ethnographic culture, and therefore a validation of the use of ethnographic analogy. In general it is assumed that the most reliable comparisons are with the ethno-linguistic group in whose territory the site is located.

Ethnography of the Region [46]

Ethnic Classification

Ethnographically the Little Qualicum River site is situated in the Gulf of Georgia area of the Northwest Coast region. Duff's linguistic subdivision of the Indians of British Columbia identifies the Qualicum area as Pentlatch, a now extinct linguistic subgroup of the Coast Salish (Duff 1964).

The Pentlatch are rarely mentioned in the ethnographic literature. Boas (1890) assigns them to the area from Comox to Qualicum. Barnett (1955) notes that the Pentlatch occupied the Coast from Kye Bay to Union Bay, and that groups speaking the same language as the Pentlatch lived as far south as Nanoose Bay. According to his informant, the SaaLam lived in the region between Deep Bay and Englishman River, which would include the Qualicum area. Barnett (1939) describes these people as lesser groups, probably "summer detachments or insignificant affiliates of the Nanaimo and Pentlatch." Duff (1964) cites the presence of Pentlatch speaking groups before 1850 at Comox Harbour, Denman Island, and Englishman River. Boas in the late 1800's and Barnett in the 1930's both found it difficult to differentiate between the respective customs of the Comox and the Pentlatch. Not only were the few surviving Pentlatch intermarried with the Comox, but the entire area was considered to have been greatly influence by the Kwakiutl. Hill-Tout (1907) observes that the Cowichan considered the Comox to be Kwakiutl. Barnett (1955) lumps the Comox and Pentlatch as "a Salish subgroup with a decided Kwakiutl aspect." The amalgamation of the Comox and Pentlatch appears to be a relatively recent development. Boas (1888) notes that the Comox had moved southward from their villages along Johnstone Strait and had joined the Pentlatch. This relocation was apparently due to Kwakiutl expansion which Barnett (1955) dates at sometime after 1792. Taylor and Duff (1956) infer that the southward movement of the Kwakiutl took place during the first part of the 19th century. The cultural impact of the Kwakiutl, particularly on the Pentlatch, prior to this expansion is unknown.

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[46] See the original text for complete references.

The conclusion to be drawn from the literature is that the area of the Little Qualicum River lies in a little known border zone between the Fraser River oriented Nanaimo to the south and the Pentlatch-Comox cluster to the north. The ethnographic analogy for the prehistoric site at the mouth of the Little Qualicum River must draw from both the central-southern and the northern Gulf Coast Salish culture types.

Economic Adaptation

Exploitation of the rich and variable resources of the rainforest, rivers, and sea — particularly salmon — is an integral part of the definition of Northwest Coast culture. Adaptation through a hunting-fishing-gathering economy, a relatively high population density, and a complex social organization characterize the unique configuration of Northwest Coast culture and the Coast Salish variant.

Environmental characteristics of the Gulf of Georgia have significant implications for an understanding of the regional culture type. Within the context of "abundant and reliable resources," Suttles (1960) defines four aspects of environmental variation which he considers significant to Coast Salish culture: variation in the types of available food resources, their geographic distribution, seasonal availability, and annual availability. Mitchell (1971) observes that the diversity is reflected in the cultural adaptation by a considerable inventory of food-procuring instruments, an annual round coinciding with particular resource exploitation, the preservation and storage of food for use in lean seasons, and a systematized pattern of inter-group redistribution.

Subsistence

The Coast Salish subsistence economy was food collecting with a varying emphasis on fishing, shellfish gathering, hunting, and plant gathering, depending on geographic and seasonal availability. Fish, clams, mussels, sea mammals (especially seals), waterfowl, deer, and elk were the primary fauna exploited by the Vancouver Island Salish. Anadromous fish, salmon in particular, were the staple resource. The Coast Salish had domesticated dogs but these were not eaten. In addition to food the fauna provided raw material for the manufacture of tools, clothing, and ornaments. Plant foods accounted for a comparatively small proportion of the diet. Floral resources did, however, constitute a major aspect of the technology. Barnett's culture element distribution for the Gulf of Georgia Salish (1939) lists a large variety of items manufactured from wood and plant fibres: fishing and hunting equipment; boxes, baskets, and other containers; utensils for eating and for food preparation; canoes and accessories; dwellings and furnishings; tools, weapons, and cordage; clothing; musical instruments; and games.

Fishing

Barnett (1955) characterizes the fishing industry of the Coast Salish as "lacking in variety" of procurement techniques. He attributes this apparent technological poverty to an abundance of fish which obviated the necessity for more elaborate specialization.

Weirs and traps were used almost exclusively to catch salmon. The weir, situated at the mouth of a river or stretching across a stream, was built by lashing poles horizontally to a series of stakes driven into the riverbed. Against this permanent framework sections of latticework were laid, held in place by the pressure of the current. The fish, impeded in their passage upstream by the weir, were caught from canoes with harpoons, dip nets, and gaffs. The larger weirs of the Cowichan and Nanaimo had boardwalks along the top from which the fishing was done.

Cylindrical and rectangular traps, made of a flexible latticework of cedar boughs, were set facing downstream anchored to stakes, and fish were guided into them by sets of fencelike 'wings'. Traps were also set in eddies facing downstream. Another kind of trap consisted of low rock or stake walls arranged so that fish were stranded when the tide went out. Monks (1977) has suggested that on the east coast of Vancouver Island these traps were used for herring.

Barnett (1955) describes the salmon harpoon used by the Coast Salish as a 3–6 metre long cedar shaft with two hardwood foreshafts each armed with a detachable head. The latter consisted of a bone point and a pair of valves made of antler, bone, or wood. Also used for catching salmon were the leister with two or three wooden prongs, and a gaff with a detachable hook made of either bent wood or bone.

Cod were lured to the surface with a double bladed spinner and then taken with a two or three pronged spear with fixed foreshafts, or with a gaff. Suttles (1951) describes the spear as a fir shaft 4 cm in diameter and 4.5–6 metres long with two half-metre long prongs of ironwood. The head of the lure, he notes, was made of cedar and the vanes of maple.

The halibut hook was of wood bent into a 'U' shape and armed with a bone point. It was suspended on a line with fixed sinkers. Barnett (1955) identifies the wood as either hardhack, yew, or crab-apple, whereas Suttles (1951) claims the hooks were made of white fir, hemlock, or yew. The trolling hook was made of a straight wood shank fitted with a single bone barb. Set lines with a bone bi-point were used for taking flounder.

Herring were harvested with a rake, a fir pole 2.5–3.5 metres long with a row of sharp teeth (hemlock, white fir, or bone) set along the edge near one end. Herring roe was collected from cedar or hemlock branches set out during spawning.

Joints on the submersible parts of fishing gear were wrapped with cherry bark. Fishing line was made of two strands of twisted cedar or willow bark. A heavy duty three strand braided cordage was used for anchor lines. Among the Coast Salish, kelp lines were used only around Victoria. Sinkers, occasionally grooved, were usually unmodified stones wrapped in cherry bark.

Barnett (1955) notes that most of the Coast Salish groups did not use nets extensively. Stationary seine nets (reef nets) were used in shoal water by the Saanich, and possibly be several other groups. The trawl net, a mobile version of the reef net, was used in streams, presumably by the Nanaimo, Cowichan, and Fraser River fishermen. Dip nets were used on the mainland. There is some doubt as to whether gill nets were used aboriginally by the Coast Salish or are a post-contact introduction. Netting was made of twisted nettle fibres, red cedar bark, or willow bark. The Squamish and Sechelt also used Indian hemp. Netting tools consisted of a wooden shuttle and a rectangular mesh spacer of antler or bone.

Hunting

Hunting, like fishing, was predominantly a male occupation. The hunting season was the summer and late fall, although people also hunted at other times of the year.

According to Barnett (1955) the most important animal hunted on Vancouver Island was the seal. Suttles does not distinguish between the relative importance of sea and land hunting. However, he does indicate that small game was essentially ignored (Suttles 1951).

Predominant on the list of fauna hunted by the Coast Salish on the east coast of Vancouver Island, are hair seal, deer, and elk. Other animals which were regularly obtained for their meat include bear, raccoon, porpoise, grouse, and a large variety of waterfowl. Some small mammals such as river otters, minks, and martens were trapped for their pelts.

The inventory of hunting techniques is meagre. Deer, elk, and bear were taken in pitfalls and with bows and arrows. Deadfalls were used to catch small land animals. Sea mammals were harpooned from canoes and killed with clubs. Fowl were speared, shot with arrows, or caught in nets. Deer and seals were also taken in nets. Dogs were trained to assist in deer hunting. Whether or not the Coast Salish had a breed of hunting dog separate from the woolly dog raised for its fleece is uncertain.

The most common weapon for hunting on land was the bow. It was about one metre long, preferably of yellow cedar or yew and had a gut or sinew bowstring. The Gulf of Georgia Salish, unlike some of their neighbours, did not back their bows with sinew or skin. Arrows were made with 75 cm long shafts of red cedar (or saskatoon wood) and two feathers, preferably eagle. Arrow points were made of stone, shell, wood, or bone, the material and shape varying according to intended use.

The duck spear consisted of a wood pole with four or five fixed barbed points of wood or bone. The sealing harpoon was a somewhat larger and stronger version of the salmon harpoon but with a flat blade of bone, shell, or stone.

Deer nets were made of gut, sinew, or willow bark; seal nets of cedar withes; and duck nets of willow bark or nettle fibre. Mesh size was such that the head of the animal would go through but not its body. Deer nets were commonly placed across a trail and duck nets slung between tall poles at a known flyway. Mainland groups also used submerged duck nets. Seal nets were set in the water around the rocks on which the seals rested. Barnett (1939) does not list permanent high duck nets for the Pentlatch or Comox, nor for the northeastern mainland groups. The most northern duck net poles on Vancouver Island mentioned by Barnett (1955) were at the mouth of the Chemainus River.

Gathering

Technologically, gathering was the simplest of the Coast Salish food getting activities. Clams, roots, and bulbs were dug with a straight stick of fire-hardened wood pointed at one or both ends. Other foods were gathered by hand, occasionally with the aid of a knife. Shellfish were collected into large open-work baskets, and plant foods into closed-weave receptacles. Intertidal plant foods and fauna were collected primarily by women.

Clams, which were a major item in the Coast Salish diet, were available year round during low tide. Nevertheless, large quantities of horse and butter clams were collected during the summer months and preserved for the winter. Blue mussels, native oysters, chitons, whelks, barnacles, sea urchins, crabs, and other less common intertidal species were also harvested.

While plant foods may have been important, they did not make up a very large part of the diet. Berries and camas bulbs were the most popular and were preserved for winter use.

Food Processing

The focus of Coast Salish food preservation was salmon. According to Barnett (1955) the fish heads, tails, fins, and bones were cut off and either roasted on the fire or stewed. The fish itself was slit open and sun dried on outdoor racks and later smoked in a smokehouse or in the dwelling. Suttles (1951) perceives a seasonal factor in the processing techniques: sun drying on outdoor racks during the spring and summer, and indoor smoking in the fall. The most common fish knife was a hafted semicircular ground slate blade, although blades of bone and of shell were also used.

Most other kinds of fish, as well as meat, were dried in a similar fashion. Clams were first roasted over a fire and then strung on withes and dried.

Bulbs and roots were generally roasted on the fire and then dried if they were to be preserved. Berries were usually eaten fresh but some, especially blackberries, salal berries, blackcaps, and soapberries were sun dried either individually or in small cakes.

Food was cooked by roasting over an open fire or steaming in an earth oven. Barnett's informants claimed that stone boiling (stewing food by introducing fire-heated stones into the vessel) was not practiced aboriginally by the Gulf of Georgia Salish. Barnett (1955) speculates that the absence of the technique, common elsewhere on the Northwest Coast, reflects the absence of suitable watertight containers.

Crafts

One of the most frequently used raw materials on the Northwest Coast was wood. While there is reason to believe that fallen trees were salvaged when available, the Coast Salish cut down large trees using a chisel of stone, elk bone, or antler, and a stone hand maul. Barnett (1939) cites the use of fire in felling trees by most of the groups.

Logs were split lengthwise with a series of antler and wood wedges and cut across the grain with an adze or chisel. The adze, which has been described as the most important woodworking tool on the Northwest Coast, had a blade of bone, shell, or stone and a wood haft.

Other tools used in woodworking include a hafted bone or antler drill point, a stone knife of unknown description, and dogfish skin 'sandpaper'. Bending wood into shape after it had been softened with steam was a technique employed in the manufacture of canoes, fish hooks, and wooden boxes. Joins were effected by sewing or pegging through holes that had been drilled along the ends.

Less massive but no less significant was the use of wood and plant fibres for the construction of basketry and cordage. The characteristic Coast Salish carrying basket was made in an open wrapped twining technique, twilled on the bottom. According to Barnett (1955) these baskets were made of cedar limb or root splints with cedar root, cedar bark, or cherry bark for the wrapping element. On Vancouver Island a similar basket, also of cedar splints, was woven with a twilled bottom and checkerwork sides. The northern Island Salish made soft pouches in checker weave of cedar bark and of rushes, as well as a twined rush bag common to all the island groups.

Mats were made of cattail or tule rushes sewn with rush-leaf twine. They were used for a variety of purposes including clothing, bedding, floor and wall coverings, and paddings. The Comox and Pentlatch

(and perhaps also the Sliammon) made checkerwork mats of 5 mm wide strips of cedar bark. Also confined to the northern groups was a twined blanket made of shredded red cedar bark and wool.

Basketry tools were few and included digging sticks and knives used to obtain and split the material, a grooved mat creaser, and a long triangular eyed needle for sewing the matting. Bark and nettle fibres were harvested and split with the aid of a stone knife and twisted by hand against the thigh to produce cordage. Heavy gauge rope was made by twisting heated cedar withes with a short stick of ironwood.

Clothing was generally scant. Blankets were woven from dog hair, and from mountain goat wool where available. A bark shredder which was used for carding, a spindle, and a loom comprised the weaver's tools. The northern Salish used a three piece suspended warp loom and the southern groups a roller loom. The more common version of the blanket, worn tunic style, was made from down and nettle fibre. Loincloths, skirts, and capes were made of shredded cedar bark and hats of basketry. Jenness (n.d.) notes that the bark of yellow cedar was preferred for the manufacture of clothing and that of red cedar for mats and basketry.

Hide and skin clothing was not as popular on the coast as in the interior. The hunter tanned deer and elk hides using stone and bone scrapers and knives of bone or wood. Women did the sewing with deer sinew and a wood or bone awl.

Settlement Patterns

The general pattern of Coast Salish settlement was winter congregation and summer dispersal. The winter villages, clustered in sheltered bays and river mouths, were composed of one or more permanent plank houses, each inhabited by a set of related families. From around November until March people lived in the village where festivities and ceremonies assumed a major focus. During the rest of the year people moved to a series of temporary camps where they exploited seasonally available resources.

The winter villages as well as the fishing, gathering, and hunting sites were traditionally occupied by particular groups who then exploited the surrounding territory. An extensive network of affines likely coincided with a pattern of flexible usufruct. Differential access to resources did exist with respect to social stratification, both within and between groups.

Specific patterns of seasonal movement are little known, and demographic information is virtually non-existent. Barnett's Comox informant identified five groups who wintered at Cape Mudge, where Menzies reported seeing 12 houses in 1792. Each of these village groups moved annually to its respective summer location within Comox territory, ranging as far north as Salmon Bay. There were also some Comox winter villages at the mouth of Campbell River.

The Cowichan had at least eight villages (house clusters) concentrated on Cowichan Bay and the Cowichan River. Their exploitation territory included several of the Gulf Islands. During the sockeye run in July and August they camped and fished at the mouth of the Fraser River.

The Nanaimo people had four winter villages in Departure Bay and one at Nanaimo Harbour. All five of these had permanent summer-fall villages at the mouth of the Nanaimo River, and temporary fishing and gathering camps on Gabriola Island. Galiano and Valdes, who were exploring the Gulf of Georgia in 1793, counted 39 canoes "with two or three Indians in each" surrounding their schooners at Gabriola Island.

Aside from the observation of Barnett's informant that the Pentlatch were few and unimportant, with a single longhouse at the mouth of the Puntledge River, nothing is known of the population or settlement patterns of the peoples living between the Comox and the Nanaimo.

The winter village of the Gulf of Georgia Salish consisted of one or several long rectangular plank structures made up of separate contiguous houses each of which was partitioned inside to accommodate separate nuclear families. The houses were usually oriented with the long side facing the beach.

Architecturally, there were two distinct house types — one with a gabled roof and the other with a single-pitched shed roof. The gable roof house was more prevalent among the northern groups, especially among upper class families. Both house types had log corner posts. The gabled house had, in addition, a central ridge pole supported by a series of timbers. The walls were constructed of planks or slabs of bark, lashed horizontally onto the supporting posts. Roof planks were sometimes weighted down with stones.

Around the inside perimeter of the house was a platform about one metre wide, supported by short posts. The house walls and the platform were covered with rush mats. Hearths were at floor level, usually near the corners of the house, and drying frames were either erected on posts over the fire or suspended from the ceiling.

Specific dimensions of the plank houses are not given by Barnett. He does, however, note that the usual width of a shed roof house was about 20 metres. Hill-Tout (1905) mentions Simon Fraser's estimate of the 'typical' coastal longhouse as being several hundred feet long and about 60 feet wide (that is, over 100 m long and about 18 m wide). Whereas the width of the building depended on the length of available timbers, there was no structural limitation on length. Jenness (n.d.) concludes that Coast Salish houses exhibit considerable local modification and are variable in their size, length, position of doors, and interior arrangement.

Patterns of house construction reflect the 'cultural breach' between the Nanaimo and the Pentlatch. Barnett (1955) summarizes the difference by noting that the Comox and Pentlatch houses were "superior technologically and aesthetically." One very obvious feature, of particular archaeological visibility, was the sunken house floor. The Comox and the Pentlatch excavated the interior of their houses. Barnett's (1955) description of a Pentlatch house places the sunken floor about 0.5 metres below ground level. Subsurface alteration of house floors was not practiced by the other Island Salish.

The houses were built of cedar: the framework, roof and wall planks, as well as the withe lashings. There is no indication whether another wood was ever substituted.

Summer dwellings were of simpler construction than the winter houses. The most common portable shelter, used by all the groups, was a simple pole frame covered with rush mats. The Nanaimo, Cowichan, and Saanich had permanent house frames at both their winter and summer sites and transported the wall and roof planks back and forth. The Comox and the mainland Salish groups had bark covered summer houses which were left permanently at the summer fishing sites. There is no information for the Pentlatch.

Two characteristics of the ethnographic settlement pattern are particularly relevant to the present analysis: 1. There is a well defined locational pattern to the annual round involving the consistent seasonal occupation of the same site and even the same house structure. 2. House structures at a summer-fall fishing camp should have left distinctive archaeological remains.

Transportation

An important aspect of a mobile economy is transportation, especially when seasonal relocation includes the conveyance of house planks and food stores as well as ordinary household effects. In one of the earliest published descriptions of the Vancouver Island Salish, Grant (1857) observes that "they seldom move about much on terra firma, but after (emerging from their houses) at once launch their canoes and embark therein." Barnett (1938) notes that canoes were extensively used by the Coast Salish and that they were in fact indispensable. Logically, a major reliance on canoes is consistent with the riverine and littoral subsistence economy and the seasonal excursions across the waters of the Strait of Georgia.

Inventories of Coast Salish material culture include a considerable variety of watercraft and accessories. In contrast, alternative means of transport such as sleds and dog packs were not used. Nevertheless, there was some overland packing, perhaps associated with hunting. Barnett (1939) lists the use of both head and chest pack straps by all the Salish groups on the Island, and the use of snowshoes by all except the Comox and Nanaimo.

Salish canoes were hollowed out of a half log of cedar. Several types were used on the Gulf of Georgia, some of which were intrusive to the area. The two main indigenous types of canoe were made respectively by the island and by the mainland groups. The Comox made both types.

Sails were made of branches, thin planks, and most often of mats. The standard bailer was a scoop made of a 20 cm wide strip of cedar bark with the ends turned up and lashed to a stick handle. The Cowichan and Nanaimo also used wooden ladles. Paddles were carved of yellow cedar, yew, or maple, in a variety of shapes depending on their intended use.

Barnett's informants claimed that the large Salish canoes were about 10 metres long, capable of accommodating 12 to 20 paddlers. Barnett, however, considers these estimates to be considerably exaggerated.

There is little information available regarding the speed of canoe travel. Eells (1888) gives times ranging from 8 to 13 hours for a 56 km trip by Klallam canoes. Kane (1859) describes an 11 hour 52 km voyage across the Strait of Juan de Fuca.

The usual rate of travel in connection with normal subsistence pursuits by a canoe with average navigators was presumably different from the selected long distance trips described by Eells and Kane. In the absence of any other information, however, the Klallam long distance rate of about 5 km per hour will be taken as the average speed of a Coast Salish canoe.

Site Catchment Analysis

In the preceding pages the data available for a site catchment analysis have been presented along with detailed descriptions of their stratigraphic and temporal context. Additional information provided includes a general account of the natural environment of each plant and animal species recognized in the prehistoric deposits, and a review of analogous ethnographic patterns of subsistence and settlement. The analysis is essentially a synthesis of all of these categories of data.

Definition of the Site

The excavated subsistence remains indicate a primary focus on fishing salmon, with other important resources being clams, other fish (especially herring and dogfish), and deer. Environmental data testify that the salmon available in the Little Qualicum River are primarily chum, and that they are present in large numbers in the late fall, particularly November. All of the resources recovered in the prehistoric deposits would have been available in the late fall during the chum salmon spawning season. Other than the salmon, they would have been available at other times of the year as well, although not necessarily year round.

The identification of a reasonably large number of herring bones among the fish remains recovered from the site suggests an early spring occupation, since herring would have been most readily obtainable during the mass spawning on the gravel beaches near the site. Herring were, however, present in large numbers in the deeper waters of the strait throughout the fall and winter months. At least some of the herring bones found in the site can be presumed to have come from the stomachs of salmon, dogfish, etc. Others may be aberrant early spawners, or misidentifications of small herring-like fish such as capelins or smelts. (Along the east coast of Vancouver Island capelins spawn on gravel beaches in September and October, and surf smelts spawn throughout the year.) The evidence of the herring does not in any case upset the conclusion that the major subsistence activity carried out at the site was salmon fishing.

Ethnographic examples suggest a mobile economy, with seasonal relocation at resource exploitation sites, the typical annual round including a sojourn at an appropriate site for the catching and preserving of chum salmon. Primary evidence for defining DiSc 1 as a salmon fishing site consists of the excavated faunal remains and the known presence of the fish in the river. Secondary support derives from cultural remains which by ethnographic analogy are associated with catching and processing salmon: the weir/trap complex at the river mouth, ground slate fish knives, toggling harpoon heads, carrying and storage baskets, and the inferred presence of a structure suitable for a drying shed.

In brief, the Little Qualicum River site can be defined as a chum salmon fishing encampment occupied annually during the late fall spawning season and for an indeterminate period before and after. Large quantities of salmon were preserved, and perhaps also clams. A variety of other fish and invertebrate fauna, as well as mammals and birds, were collected for immediate consumption. The population group would have consisted of at least one large extended family, and in addition, domesticated dogs were supported. Construction of a weir and a house would have required access to building materials, and the smokehouse needed a continuous supply of firewood. The people as well as the drying fish would have required shelter from inclement weather. Locally available resources would have been used for the manufacture of tools and other material items that were not imported.

Travel Considerations: Environmental and Technological
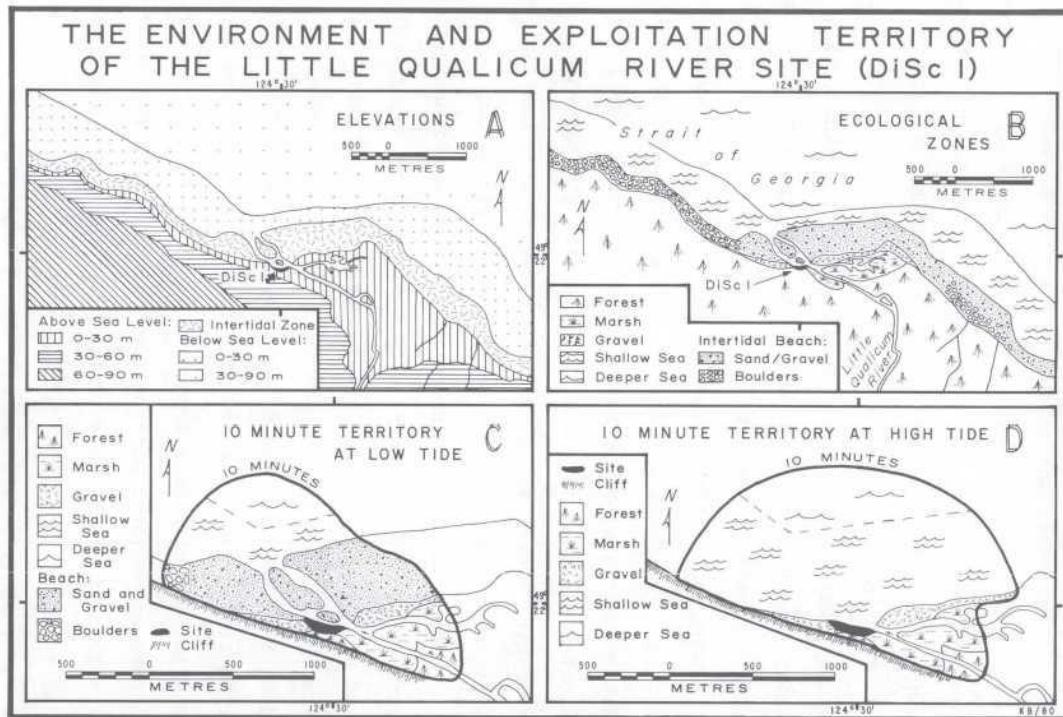
Figure 11. The environmental features of the 10 minute exploitation territory of DiSc 1.

Resource Zones
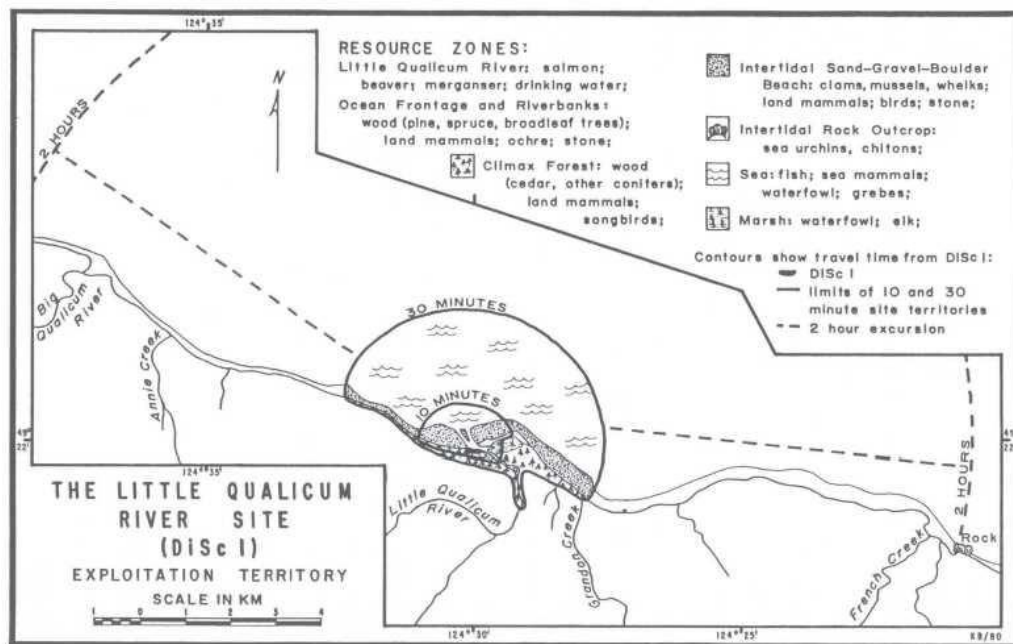
Figure 12. Resource zones within the exploitation territory of DiSc 1.
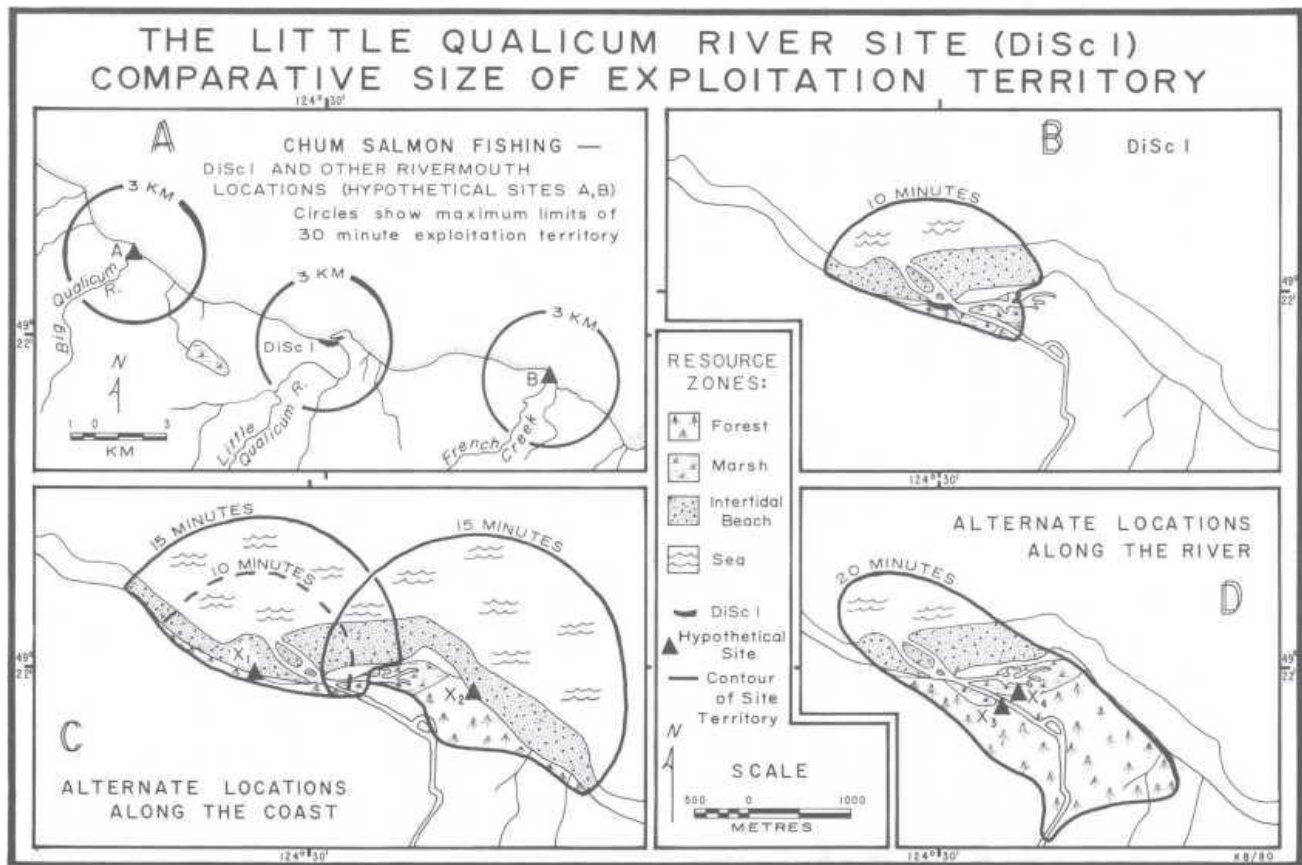
Figure 13. Comparison of DiSc 1 exploitation territory with those of alternate hypothetical site locations.

Conclusion

The criteria for the selection of the DiSc 1 site can be summed up as a topographically suitable location, relatively protected from the elements, easily accessible by watercraft, and at the juncture of the several resource zones regularly exploited by the inhabitants. The reconstructed territory focuses on the shoreline with exploitation concentrated on the river, the intertidal zone, nearby subtidal waters, and immediately adjacent terrestrial areas. Since all of these zones converge on the site, any alternative is likely to be further from at least one resource.

Both hypotheses advanced for testing are confirmed:

1. The site territory extends along the beach and the river reflecting a littoral economic adaptation.

2. The site territory of DiSc 1 is smaller than any of the hypothetical alternatives, indicating a rational selection of site location.

The conclusions of the present analysis, although they may be valid for other site types, refer specifically to a Gulf of Georgia culture type chum salmon fishing encampment on the east coast of Vancouver

Island. As such, the site catchment model appears to be useful for assessing prehistoric economic behaviour in the region. Similar sites can be predicted to occur near salmon spawning rivers in the most sheltered area of firm ground that is at the juncture of the several littoral resource zones, and is readily accessible by canoe. Conversely, as indicated in the analysis, sites located further than about 10 minutes by canoe (certainly any over 30 minutes distance) from a salmon spawning stream are not likely to have been occupied during the salmon fishing season.

Figure 32. Fish weir latticework.
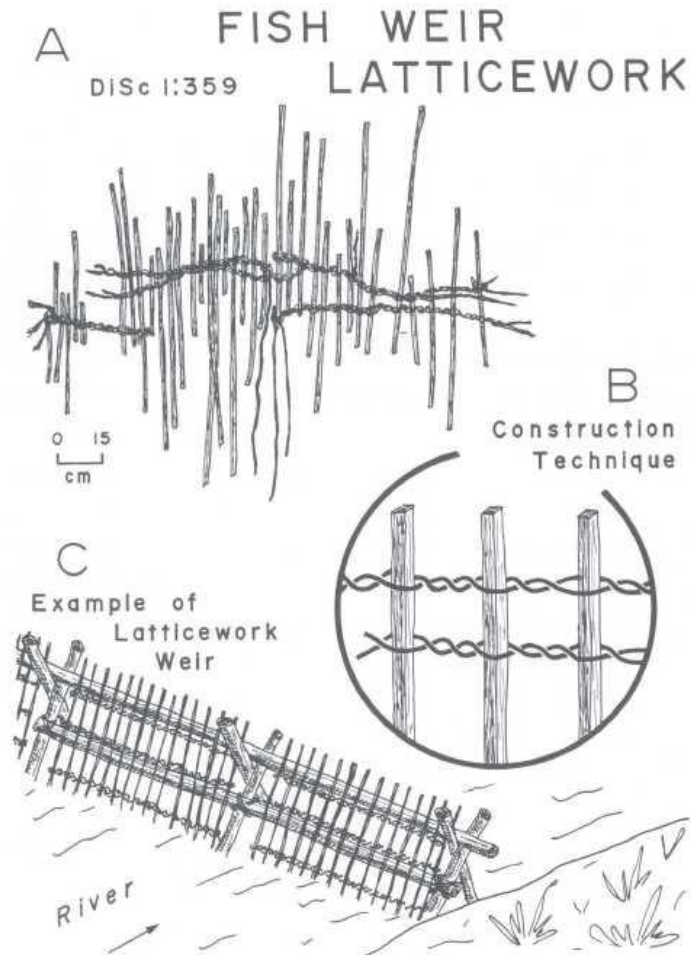
Massacre by the Haida at the Big Qualicum River, May 1856

Mr. Horne's Trip Across Vancouver Island

From *Stories of Early British Columbia*, by W. Wymond Walkem, 1914, pages 37–50 [47]

In Nanaimo, on one beautiful morning in the month of May, 1883, an old friend of mine was sitting on a bench in the centre of his well-kept lawn. Mr. Adam Horne [48] was a gentleman who had once seen very strenuous times in the service of the Hudson's Bay Co. He was now approaching the sere and yellow leaf in physical strength, but his brain was as clear and as active as ever. His tales of bygone days were always a strong temptation to me to seek his company and draw from his inexhaustible store some interesting tale of the early pathfinders.

ADAM HORNE

Opening the garden gate I approached the old gentleman, who was leaning forward, with his hands crossed over the head of his stout walking stick, and his forehead resting on his hands. "Good morning," I said, and he looked up at me through a pair of gold-rimmed spectacles. After a moment's hesitation, he replied: "Good morning, doctor. I knew your voice, but my sight is failing me, and I did not at once recognise your face." Still holding my hand, he remarked: "I was thinking of bygone days and of the many strange incidents of my earlier life in the service of the company, and all at once it occurred it to me that was this day the anniversary of the murder of the small tribe of Indians who lived at the Qualicum, by a party of Haidas from the Queen Charlotte Islands. It was one of the most cruel massacres that ever happened on the Pacific coast of British Columbia. I was thinking of it when you spoke to me, and the incidents of that tragedy are as vividly clear to my memory today as they were at the time of its occurrence. But sit down and enjoy the ozone of this balmy atmosphere. Sir George Simpson was a great believer in British Columbia ozone." His reference to a massacre stimulated my curiosity, so I asked him to kindly tell me all about it. Changing my seat into a garden chair, I awaited his reply. After a moment's pause, he said:

"The story in connection with this massacre is a long one, because it is interwoven with the account of the first trip made by a white man across Vancouver Island. This account is interesting from a historical point of view, and of some importance because it has never been told. But to us, the old employees of the Hudson's Bay Company, these happenings were of passing interest because they were in the ordinary course of duty and of everyday occurrence. I will do my best and ask you to be patient and make some allowance for the infirmities of one who is now well advanced in years."

I was more than pleased and promising him my best attention settled back in my chair to hear his narrative.

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[47] See also Nanaimo Historical Society Fonds: Series 2 Sound Recordings, Tape 32B, William Barraclough and the life of Adam Grant Horne, 23 October 1962, here.

[48] See the biographical notes from Walbran (1909) on Adam Horne, under *Horne Lake* in *Place Names*, below.

"In 1855, or thereabouts, I was, as I am now, living in Nanaimo; I have no record of the exact date. [49] Roderick Finlayson, who was the Hudson's Bay Company official in charge of Fort Victoria, sent word that he desired to see me at the fort. I accordingly met him there. Then he told me why he had sent for me. He said he wished me to undertake a somewhat dangerous expedition, and calling me to his side, he pointed out on a rough sketch, which he held in his hand, a creek on the east side of Vancouver Island, and a short distance north of Nanaimo. This creek he called the Qualicum. He explained that the Company was anxious to ascertain whether a trail existed from the Qualicum to the head of Barclay Sound, and if not whether it was possible to construct one at a low figure. He told me that I had been selected to head a small expedition to proceed to the creek, interview the Indians there, and if a trail existed ask their permission to use it. "We believe," he said, "that the natives of both sides of the island use a trail of some kind, and we look to you to find it." Mr. Finlayson then continued: "The natives at Qualicum are said to be of the same tribe as those at Cape Mudge. [50] Their dwellings are inside the mouth of the creek. You will use great circumspection in approaching these people on the subject of using the trail, if there be one. They are not well known to the Company, but their relatives at Cape Mudge have a very bad reputation for treachery and theft. If they refuse to give you any information, or deny you the use of their trail, you will at once leave their camp, and use your own discretion in completing your task. Above all things be constantly on guard against treachery. You will be allowed to choose four out of your six companions. There is one man we are sending with you and for whom you must find room. His name is Cote, a French-Canadian. He is a good canoeman; knows the waters of this coast thoroughly, is invaluable in a crisis, and does not know what fear means. We will also furnish you with an interpreter and with all necessary supplies of which you will furnish us a list, and also with some small goods for presents for the natives of both coasts. You will proceed to carry out these orders without delay."

"It was early in the day when I had this interview with Mr. Finlayson, and at once proceeded to write out a list of what we might need, which I handed in within an hour. I was told that they would be packed ready for transportation in the canoe that afternoon, in several small tarpaulins, which might be of use on the trip should I require to cache any of my supplies. I made preparations to leave Fort Victoria by the flood tide next morning, which set in about half past four. I looked four other men to accompany me, one of whom was an Iroquois, one of the old engagés of the company. We all met that night, including the interpreter, Lafromboise, and Cote. This man Cote was a peculiar character, with a shock of wiry curly hair, which hung in ringlets about his shoulders. He was greatly given to profanity, but which he always confined to the French language.

"Next morning the canoe was brought around to the foot of what is now known as Fort street, and on entering the fort was found all our goods packed into portable packages. These we carried down and placed in the canoe. Mr. Finlayson came down to see us off, a remarkable thing for a gentleman in his position to do, but it showed the interest he took in the expedition. Cote entered and took his place in the stern, and we all followed. The canoe was pushed off and we made for outer waters, and as we disappeared round the bend we saw the chief factor waving us an adieu with his lantern, for it was not quite daylight.

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[49] Horne's expedition took place from 10 to 18 May 1856, based on entries in the journal of the Hudson's Bay Company in Nanaimo, as reported by Walbran (1909), page 250.

[50] This would suggest that they were Laich-kwil-tach (Euclataws), rather than members of the Qualicum Band. See comments by Wilson Duff in *Pen-Pointed People Past and Present*, below, who also makes this point. He states that the Saatlam (Qualicum), and other Pentlatch-speaking groups, had already been decimated by war and disease, and that the Euclataws had taken over a deserted Saatlam site at the (Big) Qualicum River.

"When we got out into the gulf we met a stiff southerly breeze and a fast flowing favorable tide. Sail was hoisted, and under its pressure and the rising tide, we bowled along nearly all that day at a great clip. The canoe which the Company furnished us with was what is known as a Haida canoe. It was roomy and light and would have been an excellent model for a large vessel. It behaved well in a heavy sea, and we met many that day, throwing the water from its bow as it rose on the stormy brine like a duck. We saw no natives on our long run that day. As evening approached the wind gradually died down to a light breeze off shore, so we thought it better to go into camp for the night. It was some little time before we settled where we would land, as we wished to obtain a spot where we might be able to camp secure from intrusion of natives, who generally prove a great nuisance, being always "hyas kla-howya" and sticking to a camp until they eat you out.

"We landed in a snug bay on the west side of what is now known as Salt Spring Island, so called from some salt springs which were found there. We made a small camp fire and after a hearty supper, made preparations for bed. I appointed a Red River half-breed as night watch, with orders to call us early. We sat around the camp fire for some time, the several men, who were all voyageurs of the old school, telling some very interesting stories. We finally rolled into our blankets and were soon sound asleep. It was half past four when the watchman called us next morning. He had breakfast all ready, which we soon disposed of. Once more we loaded and manned the canoe and, like on the previous day, had a fair tide as well as fast breeze to carry us on our northern journey. We sailed between many islands, beautifully clothed in verdure to the water's edge.

"About 10 a.m. as we were slipping through a rather wide stretch of open water, we saw a deer about a mile distant on our port side, swimming for his life toward Vancouver Island with three wolves in pursuit. The deer was evidently holding his own. It was too far out of our course, or I would have directed the crew to make some attempt to intercept and kill it, as we were much in want of fresh meat.

"We saw many canoes, all manned by natives, fishing. Although they saw us they made no attempt to get better acquainted. We camped that night on the eastern side of Newcastle Island. As it was our object to escape observation, we made no fire, as it might have been seen by the natives living at the mouth of the Nanaimo River. We lay concealed on this island until none o'clock next night, when we again put the canoes in the water. We had a stiff southerly breeze at our backs, and every appearance of an approaching storm. The water was very rough, sometimes pouring over the sides of the canoe in bucketsful. Although there were no Indian settlements along the coast, we saw many camp fires on the beach as we sailed by, which must have been those of Siwashes going north or south. At 2.30 a.m. we ran on a mud flat, which Cote said was near the mouth of a river, five miles south of the Qualicum. We managed to get off again, but the wind approaching a gale, we had to land on a long, flat beach, a few miles further north. The wind had changed, and was now blowing from the north. As the water's edge was some distance from the timber, we had hard work packing our supplies and the canoe up into the bush. The beach was rough, and covered with heavy boulders, and as it was as dark as Erebus the moving of the canoe into the brush and timber was attended with heavy work and many falls. We were rewarded, however, by finding the snuggest place for a camp that one could desire. It afforded splendid protection against the gale which was still blowing heavily. Tired out, we all turned into our blankets and went to sleep.

"It must have been six o'clock next morning, or a little later, when the Iroquois aroused me, and told me in a subdued voice, that we were within one mile of the Qualicum, and that, for some time, he had been

watching a large fleet of northern canoes approaching the creek. What they intended doing, of course, he did not know, but he anticipated trouble.

"We were fully awake without any loss of time, and from the edge of the timber we saw these large northern canoes enter the creek one after the other, and disappear behind the brush which bordered the banks of the stream. Then we took breakfast, and while doing so, thick volumes of smoke arose from the creek and poured down across the front of the timber where we lay concealed.

"We waited patiently to see whether those Indians would return or not. It was fully twelve o'clock before the first of them came into view in the lower reaches of the creek. We were horrified at the antics of these demons in human shape, as they rent the air with their shouts and yells. One or two of those manning each canoe would be standing upright going through strange motions and holding a human head in either or both hands. The wind at this time was almost blowing a hurricane from the north, and the sea was tipped with angry white caps in every direction. Turning the prows of their canoes to the south, these northern Indians hoisted mats as sails, and fairly flew along before the gale. In an hour's time they were all out of sight behind a bend in the shore line. There was no doubt in my mind but that we were about to face some dreadful tragedy.

HORNE ENTERING THE BIG QUALICUM.

"After lying concealed another hour we once more launched our canoe, loaded it up with our supplies and impedimenta, and poled our way along the shallow beach towards what we were now convinced was the mouth of the Qualicum. On account of its south eastern approach being extremely shallow, we had to make a detour and enter from the north. In the creek we found the current swift and a great volume of water to contend with, so we continued the use of the poles. Both sides of the creek were covered with small brush to the water's edge. In case we met with any natives, who might give us a hostile reception, all of our men had their muskets loaded and lying by their sides. We saw nothing of the rancherie on entering, but volumes of smoke were still pouring out from one side of the stream beyond a projecting point, covered with heavy timber.

"In five minutes we were round this point, and then a most desolate and pitiable condition of things met our view. What had evidently been a rancherie was now a blackened heap of burning timbers. Naked bodies could be seen here and there, but not a living being was in sight. Our interpreter called out several times that if there was any person living to come out — that we were friends, and would do them no harm. He got no answer, except the echoes from the surrounding hills, and he then walked over to where the lifeless bodies were lying. Horror of horrors! Every trunk was headless and fearfully mutilated. We searched the surrounding underbrush for living beings, but without success. Discouraged, we sat down upon a drift log to discuss what we should do. Some of my men were for returning at once to Fort Victoria, but this I positively refused to do. I was sent out to do a certain work, and that work must be done, or a good reason given for my failure. There were no Qualicum Indians from whom I could gain my information, so I must try and find the trail without assistance. If there were any left they must be prisoners in the hands of these northern Indians. While discussing our own position as the result of the

massacre, the Iroquois suddenly left us, and walked diagonally toward the bank of the creek. Then he halted as though he was listening. He stood in one attitude of keen attention for some moments, and then glided with mocassined feet toward the creek. There he lay down and placed his ear to the ground. Rising he went a few yards further down the bank of the creek and lay down again with his arm well over the edge of the bank, beneath an overhanging maple tree, and extending his arm he bent it underneath the bank and drew the living body of a naked Indian woman from her place of concealment. She was a fearful sight. Old and wizened, she held a bow in her dying grasp, and was chanting some dirge in a low monotone. On her left side she had an ugly wound, from which the blood was flowing freely. This, with her pale face, and her very weak condition, told me that her end was near. However, she was not too far gone to speak, for she murmured something, and looked at us all, with fear expanded eyes. Evidently we were the first white people she had ever seen. I gave her a little rum and water, and then called Lafromboise, the interpreter, to my side. I asked him to question her as to what had taken place. After many attempts to get her to speak, he at last succeeded in obtaining the following story:

"They had all been asleep in the large rancherie when the Haidahs crept in with stealthy step, and more than half of those asleep were killed without awakening. The remainder were quickly killed, there being five Haidahs to one of themselves. She was wounded with a spear, but had seized a bow and fled to the side of the creek and had hidden herself beneath the bank. The Haidahs had taken away with them two young women, four little girls, and two small boys. This expedition was in revenge for the killing of one of the Haidahs when attempting to carry off the daughter of one of the principal men who live where death currents meet (Cape Mudge). [51] Beyond this we could get no further information. Her voice became weaker and her breathing more difficult, until she finally became insensible. As I looked down on her I could not help thinking of the uncertain and unsettled condition in which these people lived. At no time could they consider themselves safe from the attacks of other tribes, even when they were supposed to be living on terms of the greatest friendship. Even as I looked at her, here eyes became fixed, her jaw dropped — she had passed away.

"This camp, with its headless bodies, was no place for us, so we returned to our canoes and left the creek as we had entered. Paddling two miles up the coast, we landed and removed our supplies, and placed them on the beach. Then paddling a short distance further north, we cached our canoe in some thick shrubbery. After returning to where we left our supplies, we dug a hole, wrapped in tarpaulin what we thought would be sufficient to take us to Fort Victoria, after returning from the west coast, placed these supplies in the hole, filled it up, smoothed it over, and then made a fire over all. This effectually concealed our cache.

"At this point we struck into the forest, taking a southerly course, in the hope of striking the trail if there might be one. After a most arduous trip of four hours we struck a trail going in a N. N. W. direction. We had thus far only covered four miles. The underbrush was heavy and thick, and interspersed were recumbent giants, in all stages of decay. These lay lengthways, crossways and every other way, in wild confusion. With heavy packs upon our shoulders, the ups and downs of that journey were very exhausting, and when we reached the trail we were thoroughly spent. Some of my men wished to camp here, but Cote and the Iroquois both objected, as they said it was too close to the Qualicum rancherie. They both pointed out that we were totally ignorant as to whether any of the tribe were absent at the time of the massacre, and were some absent, and return, they would institute a search, and finding us so close,

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[51] This also suggests that the massacred Indians were Euclataws, originally from Cape Mudge, rather than Qualicum.

they might decide that we were the murderers of their friends. With this I agreed and we continued our march along the trail until dusk, when we emerged from the forest upon the shore of a large and placid sheet of water, which we knew must be the lake which the trail was said to lead to. We made our camp inside a lovely grove of arbutus. We had supper, and then, tired men as we were, rolled ourselves in our blankets and soon were sound asleep.

"About midnight I was awakened by the howling of wolves and the screech of a cougar close to our camp. I got up and piled more wood on the fire, which was nearly out. I was never in any part of the Pacific coast where I heard so many owls calling to one another. Whether our presence disturbed them or not, I cannot say, but for hours the cries of at least three different species of owl broke in upon the usual silence of the night. The screech owls were particularly noisy, as they called and answered their friends and neighbours, probably telling one another of the arrival of a new species of the genus homo, who did not smell of salmon, and who had invaded their ancient homes. As I returned to my couch Cote got up, and said he would remain awake and guard the camp, as he did not like the proximity of hungry wolves, with our supplies at their mercy, if there was no one awake to guard them. The last I saw of him as I dropped off to sleep, was with his eyes gazing fixedly into the trees above him, looking for the great cat which was giving vent to the most blood-curdling screeches every few minutes. He had nothing to report the next morning, except that two large timber wolves kept hovering round the provisions, but always under shelter of the underbrush.

"I was up the next morning bright and early, and taking a small pole as an improvised fishing rod, and my musket under my arm, I wended my way toward the lake. As I emerged on the shore, I saw a cow elk and a young calf standing up to their knees in the waters of the lake, having a morning drink. They saw me at the same time, but they did not appear to have the least fear of me. Our camp was much in want of fresh meat, so I made up my mind to kill the calf. Making a slight detour to get the cow elk out of the line of fire, I crept up to within forty yards of them and shot the calf through the neck. She fell dead in the water, and the Iroquois coming up at the same time, dressed the beast and carried the carcase into camp. With a hook and line and a piece of dried venison I tried my luck in this lake, the first white man to do so, and with very flattering results. The water was very clear and cold, and I could see the trout moving about in every direction. In fact, this lake fairly teemed with fish. Just as soon as I had caught sufficient to meet the wants of our camp I detached my line, and walking back gave my catch to the man whose turn it was to cook the breakfast that morning. As the men were very tired from the previous day's work, we did not start on the trail again until after the noonday meal. We had a haunch of young venison for dinner, cooked in a hole in the ground beneath the fire, and encased in a thick coating of mud. I have never tasted venison that could compare with the haunch of that young wapiti. As we could not take all of the meat with us, as we were already pretty well loaded, we hung part of the carcase on a tree a short distance from the trail, hoping to be back at this place on our return journey before the meat spoiled.

"We started on the trail again shortly after dinner, our road leading us round the shore of the lake, which was everywhere marked with the footprints of wapiti (elk), deer, wolves, and occasionally those of the black bear. This lake was evidently the drinking place of the wild animals of that part of the island. After leaving the lake the trail became tortuous, and unnecessarily so, like most of the Siwash trails. A native will walk yards out of the direct route to avoid some small obstacle which we could remove with a little labor.

"Darkness overtook us at the foot of the last mountain trail we were to climb, before we might look down upon the waters of the western coast. Here we again camped for the night, but before turning into my

blankets I put two men on watch, to be relieved after four hours by two others. This I thought to be necessary in case some wandering natives might be in the vicinity. Taking up the trail next morning shortly after daybreak, we arrived at the summit about noon, and from this point we had a fine view of the west coast and of Barclay Sound. On the summit we cached some more of our provisions, and we had a very steep and difficult descent to make, which would be made dangerous with heavy packs upon our backs. The gifts intended for the natives we of course took with us to propitiate any tribes with whom we might come in contact. It was to the interests of the great company we had to look, and a friendly attitude on the part of all natives was of the first importance in obtaining their furs, and their trade. We were told that the majority of the natives of Barclay Sound had never seen a white man, and consequently they might be difficult to approach, or even hostile, unless we succeeded in gaining their confidence and friendship. I shall never forget that trail down the mountain side. It was so exceedingly steep in places that we could only descend by hanging on to the brush which skirted the trail, and letting ourselves down. The trail at the foot of the mountain led directly to the salt water, and our arrival there was productive of great excitement among the Indians. We heard shouting in the timber, and the savages calling to one another in that weird and abrupt cadence so peculiar to the Indians of British Columbia. We could see none of them, but that they were within easy bow-shot was evidenced by the flight of an arrow which found a resting place in the bark of a Douglas fir, not far from my head. Cote, who was walking a few feet in my rear, advised me to keep more within the timber, where I would be safe from flying arrows, or other missiles. I recognized the value of his advice by complying with his suggestions. The shouting now seemed to come from the other side of a narrow canal, and presently two Indians appeared on the opposite bank, shouting, gesticulating and brandishing some weapons which they held in their hands. The interpreter, Lafromboise, attempted to hold some conversion with them, but the attempt was a failure.

"Taking off my pack, and filling my canvas bag with knick-knacks and biscuit (hard-tack), I advanced along the water's edge, in the hope of obtaining some means of crossing to the opposite side. After walking a short distance we found a canoe on the bank. We then pantomimed to the savages our intention of crossing over, to which they showed strenuous objection, but after a little over half an hour's pantomiming with our hands and arms they finally consented. There were no paddles in the canoe, but Cote went into the bush and returned with a branch of a fir tree, with which by vigorous use he propelled the canoe to the opposite bank. On our advancing towards them the two natives, and many others who had joined them, retreated with threatening gestures. One, however, stood his ground, but showing some timidity I thought it advisable to try the effect of some of my knick-knacks. I accordingly drew from my bag some small looking-glasses, and threw one towards him, as well as a one-bladed knife. These laid for some time on the ground before he would touch them. He finally took up the small mirror and gave vent to some grunts of satisfaction which brought the others from the timber, where they had been concealed. Taking up the one-bladed knife, which I had opened before throwing it to him, he appeared to know its use, and they were all pleased with it, and made signs for more.

"Taking some biscuits from my sack, I threw one in the direction of an Indian who appeared to have some authority, and taking another I put it in my mouth and bit off a chunk, which I commenced to chew. But he looked at his biscuit, and would not touch it, and after I had eaten half the one in my hand he motioned me to throw it to him, which I did. Biting a piece off, he chewed it, and seemed highly pleased with its taste. Taking some more from my bag I advanced and he stood his ground. I then offered him some of those just taken from my bag, but he would only eat them after I had eaten a piece of them myself. Many more natives coming up, they asked me for biscuits, mirrors and knives. I gave them all I had with me, but I was joined shortly after by the remaining members of my party who had been ferried over by Cote, while I was going through a pantomime with the natives. The most of these natives were

completely naked, but some had coverings made from the inner bark of the cedar tree. The interpreter then asked in a loud voice if there were any of the Indians who spoke the Songhee tongue, when a young man who appeared to be about 18 years of age stepped forward and said he could speak the language. He explained that he was a Songhee and captured when a boy had been living with these Indians ever since. He told us that we were the first strangers they had ever seen, and they were afraid. The Indian who appeared to be the chief, invited us to visit his rancherie. We walked down with them after sending one of my men back for a Hudson's Bay blanket. The rancherie was situated some distance from the salt water canal. As we approached this large structure Cote objected to my entering the building. He said the Indians were already showing signs of becoming troublesome, by trying to steal from the supply bag and jostling some of the party.

"We were all well armed, but I wished to avoid trouble in the interests of the Company. The interpreter told the Songhee to ask the chief to make his people behave themselves or there would be trouble, which he did, as the chief addressed the natives, and they fell back a little from about us. I was suspicious, however, of the chief's intentions, and refused to enter the rancherie, although pressed to do so.

"The blanket in the meantime had arrived, and I presented it to the chief with much ceremony. He was highly pleased with it, and in return he gave me two otter skins, which he had intended trading with the Indians on the outer coast.

"I then explained to him that the blanket was a present from the Company, who had trading posts at different places in British Columbia, and that the Company would be glad if he took any furs they caught to these posts and be well paid for them. The young Songhee then asked if we could get his freedom to return with us to his people at Fort Victoria. Before making any proposition in connection with him we distributed a few of the mirrors and knives. I was on the point of returning to the foot of the trail, where we intended camping for the night and leaving early in the morning. It was now close to 4 o'clock in the afternoon, and it was necessary that the men should have their supper, as they had had nothing to eat at noon. Taking the chief on one side, I explained by signs that I would give him two blankets in exchange for the boy. At first he refused, but at last he consented. Not wishing him to see what goods we had with us, I told him to come to the foot of the trail in the evening, and bring the young man with him. We were glad to leave this tribe, and make all haste to a place at the foot of the trail which I had noted in the morning as offering a good site for a camp, if I returned that day. While they were preparing a camp and getting supper, I took Cote and Lafromboise with me, and walked down a couple of miles to salt water. Here I saw a native fishing, but I did not leave the protection of the timber, as I was interested in his peculiar method of spearing cod-fish. This man had a wooden block carved into the shape of a boy's spinning top, and adorned with a circle of feathers.

"This shuttlecock, for it closely resembled one, he placed at the end of a pronged spear, and pushed it far down into the water. Then standing over it he withdrew the spear and allowed it to come slowly upwards in front of the shuttle. This was evidently a bait, for a few moments after withdrawing the spear he plunged it quickly downwards again, and then withdrew it with a struggling grey cod on its extremity. After watching the man for some time I came out of the timber, whereupon the Indian paddled off with great shouts of fear towards the rancherie. When I came back to camp the supper was ready, and while disposing of it, the Indian chief or headman came in, accompanied by the young Songhee. Then another blanket was asked for, in exchange for the Songhee's liberty, in rather an imperious manner. This I point blank refused to give him, and he was about to take the boy back with him, when Cote took the boy by the shoulders, and pushing him among our men, at the same time throwing the two blankets at the chief,

and motioning him to take himself off. He left us in high dudgeon, and we were told by the boy that he would return with more of his tribe and kill us all. As I said before, we had an excellent place for a camp, and we immediately began to prepare for eventualities. In about half an hour's time we heard shouting throughout the timber, and we saw the chief with a considerable number of men returning to retake the boy and punish us. We lay concealed in the brush and the natives halted, and one man shot an arrow, which passed over our heads. Cote, who was on one side of the trail, then arose with his rough shirt tied over his head and fired his musket in the air. This appeared to throw the Indians into a panic. They fled in dismay, headed by the chief, who, to expedite his movements, left his blanket which I had given him in the morning, on a bush. For sanitary reasons we left it there and then got everything ready for an early start. Night came down upon us shortly after we had turned into our blankets, with Cote and the Iroquois as night watches. We left next morning just before day break, and gained the summit, where we had breakfast. Just as we were about to take the trail again we saw some of the Indians dodging along the road which led to our camp, unaware that we had left. We had a much easier tramp towards the lake. It was down-hill, and when dusk overtook us we went into camp. Next day we reached the lake about noon. We found our venison where we had left it, but the ground beneath showed unmistakable signs of wolves having been there in force. I forgot to mention that at the summit we found our cache of supplies intact, with no evidence that any animal or human being had been in the neighborhood.

"We stayed at the lake until early next morning. Here some of our party shot some mallards and teal, as well as a few grouse. We made our camp close to the shore and built a large fire to keep off the wolves which were howling all around us. It was impossible to tell their number, as two wolves will make noise enough for a pack. Our old friends, the owls, were also present, in good voice. After a noisy night we made preparations next morning to return by way of the Qualicum, if the route proved safe. Before starting I directed one of the men to try and get some meat for our return journey. He had not left camp more than a few minutes when we heard his musket, and in the course of twenty minutes he returned with a fine yearling buck. It was dressed when brought into camp, so that all that had to be done was to divide it into quarters, of which we took the best, and left the rest for the wild animals to feed on. Just before we left this camp we saw a large cougar, or panther, jump from a tree, almost above our heads, and in a few leaps disappear in the forest.

"We started for the coast about seven o'clock. When about, as we thought, one mile from the mouth of the Qualicum, we halted, and I sent the Iroquois forward to ascertain whether any Indians were at the scene of the late massacre, and then to come back and report. We did not care about repeating the tramp we made through the bush on our westward journey. He returned in a little over half and hour and reported that we were only half a mile from the late rancherie, and it appeared as though no person had been there since our last visit. This was good news. He also reported that he saw no canoes in the gulf. We therefore continued our tramp in the direction of the late abode of the Qualicums. On our arrival there we found the buildings still burning, but the headless bodies of the dead had been partly devoured by wild animals. There was nothing to claim our attention so after a few moments spent in examining the place we walked down the beach to where we had cached some of our supplies. We found these in the same condition as we had left them, and after hauling up the canoe, which had been undisturbed, we set out for Fort Victoria. During the course of the second afternoon of our journey southward, we turned into the mouth of the Nanaimo River, and were accorded a very friendly reception by the Nanaimo Indians. Here we saw a very interesting method of killing ducks and geese. At the mouth of the river is a large flat piece of swampy land much frequented by waterfowl. Sometimes they congregate here in thousands, more especially in the early months of the year. I asked the chief to have supper with us, after which he accompanied us to the flats I have mentioned. About the middle of this flat and cutting it in two are a

series of posts about twenty feet in height and forty feet apart. Stretched between the posts was a large and extensive net. At dusk when the flats are covered with waterfowl the Indians frighten them, and rising in a large body with necks extended these waterfowl circle round, and without seeing the net they push their necks through the mesh and fall back with broken vertebrae, but retained in a hanging position until removed. Stray flights of waterfowl are caught in the night when the Indian is asleep within his dwelling.

"On the second day after my visit to the Nanaimos I arrived with my party at Victoria, and received the commendations of the chief factor." [52]

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[52] Walkem was no doubt the source of Howard O'Hagen's account of the Qualicum Massacre in Chapter 8 of his *Wilderness Men* (1958), pages 203–204.

Vancouver Island Exploring Expedition of 1864

John Hayman, *Robert Brown and the Vancouver Island Exploring Expedition*, 2011

Pages 107–108: Friday August 19th 1864. Up at 6 a.m. Fresh breeze and heavy surf on the beach. Erected a cross at mouth of Rio de Grullas [53] opposite one of Captn. Richards with names and date of visit. Heavy surf on the beach. Accordingly shipped some water which did not improve our sugar &c. Flats extend all along the coast to past Point Leonardo of the Spanish Charts, [54] (from which this part of the coast on the reduced scale is copied — the large survey has not yet been reduced) and with intervals to past Qualicum. [55] All of the same nature as those seen yesterday. Breeze continuing fair — rain past Qualicum or Quallecham (so named from the large Salmon which are found) spanned by a pretty bridge, about the last of "Malcolm Munro's Contract trail" bridges standing. A little previously we had passed Saatlaam "the place of green leaves." (It may be remembered there is a place of the same name on the Cowichan River meaning the same thing as they all speak the same language.) Once the village of Qualicom Indians but now desolate except at chance times. Still the same old story of passing away! What with war and small-pox the Qualicoms have ceased to exist as a separate tribe. They only number 3 and have united with the Comoucs for mutual protection. Mahoy ahoy, a Qualicom, is a notorious scoundrel but withal a very clever fellow as most scoundrels are. (Mahoy ahoy in the Cowichan language means "basket". What reference it has to his patronymic I cannot tell.) He will have the honour of appearing at more length in these pages.

Qualicom River flows out of Hornes Lake from [where] a well known Indian trail takes to Alberni. It is much travelled by runaway sailors and mill men from the Alberni saw mills. It can be travelled in from 1/3 to 3 days according to the facilities for finding Canoes. There were several on Hornes Lake but they were so convenient for running away of sailors, that Capt. Stamp J.P. ordered them to be destroyed. I believe there is still one on it. Mr. Cave the Missionary is in possession of a very pretty drawing of the lake by Lieut. Bedwell R.N. who visited it in 1859. Passed on the right Denman & Hornby Islands, which with the main land go to form Baynes Sound of the Admiralty Charts last Survey.

Judging that we not make Comoucs before dark, camped on village point of Denman Island, on the deserted Village of the Comoucs. [56] It still retained traces of its former grandeur — pickets, carved images, &c, & massive hewn cedar frames. These carvings are all much of the same nature, some of them very obscene, their women and children being represented *in partis Naturalibes*. Others of their figures refer to their Mythology & the figure of the owl occurs frequently, the bird of Athens among the Indians as among the Greeks being a bird of superstition...

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[53] *River of Cranes* in Spanish, i.e. herons; Englishman River

[54] Point near the mouth of the Little Qualicum River; see *José Maria Narváez at Saint Leonardo Point in 1791*, above. Or, possibly, the point at French Creek; see the footnote referring to Stokes (1971) in that section.

[55] (Big) Qualicum River

[56] A potlatch house on Lasqueti is referred to in *Native People on Lasqueti*, below.

Page 123: The Saatlaam or Qualicoms lived at Saatlam [57] (the place of green leaves) but they too became so thin by war and pestilence that they were glad to ask to throw in their lots with their former enemies & ever since they have been one people-composed of 4 tribes all under the name of Comoucs...

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[57] The difference in the spelling of *Saatlaam* and *Saatlam* is in the original.

Pen-Pointed People Past and Present

Stanley C.W. Stokes, *Errington, Vancouver Island, British Columbia*, 1971, page 65 [58]

Of local Indian tribes, the Nanoose belong to the Halkomelen language group of the Coast Salish linguistic division of the Salish people. There are ten such major ethnic divisions in British Columbia.

Professor Wilson Duff of the Department of Anthropology and Sociology, University of British Columbia, has written:

> The native group who lived along the section of Vancouver Island between Englishman River and Qualicum River seem to have been called Saatlam ('Place of Maples'). They spoke Pentlatch, like the people of the mouth of the Puntledge River (who were the Pentlatch proper), a group on Baynes Sound called the Soksun, and the inland people around Great Central Lake, who changed their language to Nootkan and became the Hopachasat band. These groups were decimated by war and disease. Some time about 1850, the Soksun were annihilated in their village on Denman Island by raiders from the south, who thought it was a Euclataw (Kwakiutl) village. About 1855, Adam Horne witnessed the destruction of a village on the Qualicum River by Haidas, [59] but the people killed were Euclataws who had... moved down and taken over a deserted Saatlam site. By 1864, according to journals of Robert Brown, more Euclataws were camped on the Qualicum, and the remnants of the Comox and Pentlatch (including three men of the Saatlam or Qualicum people) were living together at Comox; the Saatlam site at Englishman River was deserted.

> Quite soon after that, the Euclataws were forced by gunboats to retire from Comox and Qualicum to their village at Cape Mudge...

> In 1886, the anthropologist Franz Boas visited a small group on the Qualicum River, and it included two persons who spoke Pentlatch (two of the very few left, as the language was becoming extinct). Possibly these were Saatlam people returning to one of their own sites. But the 1887 report of Lomas, the Indian Agent, mentions this small band as a new group... linguistically diverse...

Now long recognised as the Qualicum Tribe (of the Coast Salish), the members are busy folk, presently maintaining, for one thing, a radio communication link with Indian councils in villages situated up and down the whole Canadian Pacific coast. They are also developing a very nice camping and picnicking ground by Qualicum Bay.

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[58] Available online here.

[59] See *Massacre by the Haida at the Big Qualicum River, May 1856*, above. Horne's expedition took place from 10 to 18 May 1856, as reported by Walbran (1909), page 250.

The Southward Advance of the Euclataw

Wilson Duff [60]

From the first draft manuscript of *Southern Kwakiutl*, no date.
BC Archives, Microfilm Reel B06047, File 130.

The southward expansion of the Euclataw and the displacement of the Comox (followed by the extinction of the Pentlatch) represents an unusually large shift in tribal distributions for the coast, where boundaries tended to be fairly permanent through time. For that reason, the processes by which the change took place are of considerable ethnological interest. It has been suggested, for example, that the movement might be considered as the last step of a prehistoric Kwakiutl advance into former Salish territories which cut off the Bella Coola from their coast Salish relatives (Taylor and Duff, Meade). [61] That is an example of the way in which ethnologists are tempted to go far beyond their evidence in an attempt to find significance in their materials. Nevertheless, it is of interest to summarize what is known about the extent and dating of this southward movement.

The aboriginal boundary between the Euclataw and the Comox is not clearly known. It has often been pointed out, with reference to this problem, that many of the Indian place-names throughout Euclataw territory are still in the Comox language. These Salish names are found as far north as Port Neville (xaʹxem) and Blenkinsop Bay (xeʹək̓em), and even include the sites of the Euclataw villages at Salmon River (Hkusam), Greene Point Rapids (Matlaten), Surge Narrows (Tatpoose), Cape Mudge (cəkəoʹten) and Campbell River (Xəḿaʹtax). On this evidence, it would appear that the occupants of the entire area were speakers of Salish in the not too distant past.

(That does not necessarily mean that Kwakiutl groups have entirely displaced Salish groups in the area. The same effect would be produced if some of the Salish groups simply changed their language and became Kwakiutl.)

It is evident from the journals of Vancouver's voyage that the boundary was farther north in 1792 than at present. He visited a village on Cape Mudge, and another one ten miles up Discovery Passage, which were without doubt Comox villages (Vancouver, Vol. 1: 337–8, Menzies: 82, Taylor and Duff   ). [62] One of his boat crews was assisted through Arran Rapids by friendly Indians of a village built on a steep hillside on Stuart Island, at the eastern entrance to the rapids (Vancouver, p.   , and sketch of village, p.   ). These seem to have been the Bute Inlet Salish rather than the Tlaaluis, who later had a village at the other end of the rapids.

In 1840 James Douglas placed the southern boundary of the Euclataw at Chatham Point. Cape Mudge was definitely Comox territory: his diary entry of May 14 noted that he had anchored at Point Mudge,

[60] See: Michael M. Ames. 1976. A Note on the Contributions of Wilson Duff to Northwest Coast Ethnology and Art. *BC Studies: The British Columbian Quarterly* 31 (Autumn 1976*)*. Link

[61] Taylor, Herbert C., Jr. & Wilson Duff. 1956. A Post-Contact Southward Movement of the Kwakiutl. In: *Research Studies of the State College of Washington* 24(1): 56–66.

[62] The extra spaces in the parentheses, here and below, are in the original and suggest that page references were to be included at a later date.

"in the Comoks country near their three most populous towns", and that the "Quakeeolth" language started at Point Chatham. He listed the "Quakeeolth" tribes from that point north, beginning with the "Neekultaws", located on "Vancouver's Island, opposite Thurlow's Island and Loughborough Canal" (Diary ms. 1840). In the following year Douglas passed this way again and made his estimates of the population of the five Euclataw tribes (see p.   ). Tolmie's list of 1834 had located the "Hachaamadsis" on Johnston Strait and the rest of the Euclataw on "Desolation Sound" (which in those days included all the other channels ringing the northern end of the Strait of Georgia, as shown on Vancouver's map). While these accounts do not reveal the exact locations of each of the tribes, there seems no reason to doubt that by 1840 the Euclataw had occupied all the territory which they later held, with the exception of Discovery Passage.

The war stories outlined above, [63] which set the date when the Comox withdrew from the Cape Mudge area at about 1850, receive confirmation from historical sources. In January 1853, Douglas was again at Cape Mudge, and recorded that "A number of Laycultas exceeding one hundred hung about the vessel all day" (Diary, ms. 1853). In the same year, when he reworked earlier Indian censuses to compile his "Original Indian Population of Vancouver Island", he noted the place of habitation of the "Laycooltach" as "Point Mudge and other parts of Johnstone's Straits", and that of the Comox as "Point Home" (Cape Lazo, Douglas Papers, 1853).

It seems highly probable that given more time, the Euclataw would have taken over more of the coast of Vancouver Island, as far south perhaps as almost to Nanaimo. By the early 1850's they had laid claim to fishing rights at Comox and on the Qualicum River, and they continued to fish there for several decades after that, but any thoughts they may have had of making permanent settlements in that area were thwarted by gunboats sent to protect the white settlers who began to move to the Comox area about 1862.

The Euclataw apparently claimed fishing rights at Comox even before they established their village at Cape Mudge. One of the war stories recorded by Curtis and mentioned above tells how they "as usual moved to Comox Harbour for the herring season" (X: 108, see also p.   ). This was while the Comox still had a village at Campbell River. When the Comox valley was settled at least some Euclataw seem to have been tempted to settle there too. In 1866 Robert Brown visited the Cape Mudge village, and noted that nearly all the Indians were absent on their annual fishing excursion to Comox, "where they profess or have demanded immemorial rights to salmon fishing on the River, and where for some years past their drunken rows with the Comoucs Indians have necessitated the visits of a gun-boat to drive them North" (Brown ms. 1866). The previous October, three gunboats with Admiral Denman in command had paid a special visit to Comox to enforce Governor Kennedy's order that the Euclataw leave Comox and not return. They found the tribe (It was Weewiakay from Cape Mudge) camped two miles up the river to be out of reach of the ships' guns, and they sent them off home to Cape Mudge. But the Indians still insisted on the right to return for the salmon season, and in fact Admiral Denman recommended to the Governor that they be permitted to do so. Furthermore, some of the settlers wanted them nearby as a labour supply. They were not permitted, however, to settle permanently, by order of the Governor, enforced by gunboats.

Farther south, on Qualicum River, Euclataws also had a summer village. Adam Horne of Nanaimo witnessed a massacre here in 1855 or shortly before, in which a whole camp of Euclataws were wiped

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[63] The preceding section in the draft is entitled *The Euclataw Wars*.

out by Haidas (see p.   ). [64] Robert Brown in several of his writings mentions the Euclataw fishing village a mile up the Qualicum (e.g. ms. 1868, also 1864, p.   ), and in 1864 he and his party visited two camps of them there. He wrote that since the previous inhabitants of the area were extinct, their lands were now divided between the Euclataw and the Comox (1864, p.   ). He obtained a canoe from them. Their chief's name was "Moquila", which makes it highly probable that these were Hahamatsees from Salmon River.

A few Euclataws took up residence on the Indian Reserve at Comox Bay, and were a frequent source of friction with the Comox. In 1885 Indian Agent Blenkinsop evicted some of them (Report, 1885, p. 79), but they continued to fish in the area, for two years later Agent Lomas vaccinated several parties of them who were fishing at streams in Baynes Sound (1887: 105).

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[64] See *Massacre by the Haida at the Big Qualicum River, May 1856*, above.

Bands, Ethnic Groups, Tribal Councils, and Other Affiliations

Robert J. Muckle

The First Nations of British Columbia: An Anthropological Overview

Third Edition, 2014, UBC Press, pages 20–26

For most registered Indians, the primary unit of administration is the band. As defined by the Indian Act, "band" means "a body of Indians... for whose use and benefit in common, lands, the legal title to which is vested in Her Majesty, have been set apart." The governance of most bands follows the Indian Act, which calls for an elected chief and council, with the number of councillors dependent on the number of band members: one councillor for every hundred members, with a minimum of two and a maximum of twelve.

Reserves, and most funds from the federal government destined for the registered Indian population, tend to be allocated to bands. The bands are therefore the most direct channel for First Nations people to obtain their benefits and entitlements as registered Indians.

In many cases bands do not reflect past social and political organization. In the nineteenth century the federal government created bands largely for its own benefit, to make it easier to administer and control First Nations. Due to a lack of understanding by Euro-Canadians, some traditional groupings were deemed to be separate bands, while in other cases distinct groups were amalgamated to form a single band. In the past the federal government has also arbitrarily declared some bands extinct.

The creation of new bands through amalgamation in the early twentieth century was also often for the benefit of the federal government, in the form of administrative efficiency, particularly as First Nations populations were declining. Recent creation of new bands, however, has most often been at the request of First Nations, usually reflecting more traditional groupings or more efficient administration.

Depending on how one defines a nation, there may be as few as ten or more than 200 First Nations in the province. There are about 200 bands based in British Columbia, as well as a few bands based in the Yukon and Northwest Territories that claim part of British Columbia as their traditional territory. For those who believe that a band equates with a nation, there are therefore about 200 First Nations in the province.

Historically, bands were commonly divided into ten major groupings: Haida, Tsimshian, Kwakiutl, Nootka, Coast Salish, Interior Salish, Bella Coola, Athapaskan, Inland Tlingit, and Kutenai. Although these groupings are an overly simplistic and largely inaccurate way to describe the diversity of First Nations in British Columbia, they unfortunately remain widely used.

It is now commonly held that there are thirty to forty major ethnic groups among First Nations in British Columbia today. The criteria for distinguishing the groups include shared territory, language, and culture. Most of these ethnic groups have further subdivisions — such as nation, community, or family group — to which individuals have a stronger bond.

Some categories or classifications, such as Coast Salish and Interior Salish, represent neither a distinct culture nor a language. Rather, such categories represent a number of different nations and ethnic groups that have similar, but still distinct, cultures and languages. Coast Salish, for example, may refer to members of the Halq'emeylem (including Sto:lo, Musqueam, and Tsawwassen), Sechelt, Squamish, and Tsleil-Waututh nations.

The distinctions between and mapping of major ethnic groups are constantly changing. First Nations people and anthropologists, often in association with each other, are continually working to clarify traditional groupings and territories, but there are many problems: historical records offer contradictory information, Euro-Canadians have often misunderstood languages and organizations, many First Nations have been known by a variety of names and disagree among themselves about terminology, and there are no consistent criteria for distinguishing the groups. As a result, there is no consensus on the number and names of major ethnic groups, let alone on territorial boundaries.

Similarly, identification of the specific nations that belong to the larger ethnic groups is problematic, largely because communities have changed as the boundaries of traditional territories have altered and populations have mixed. It is not unusual for nations to be linked with more than one ethnic group.
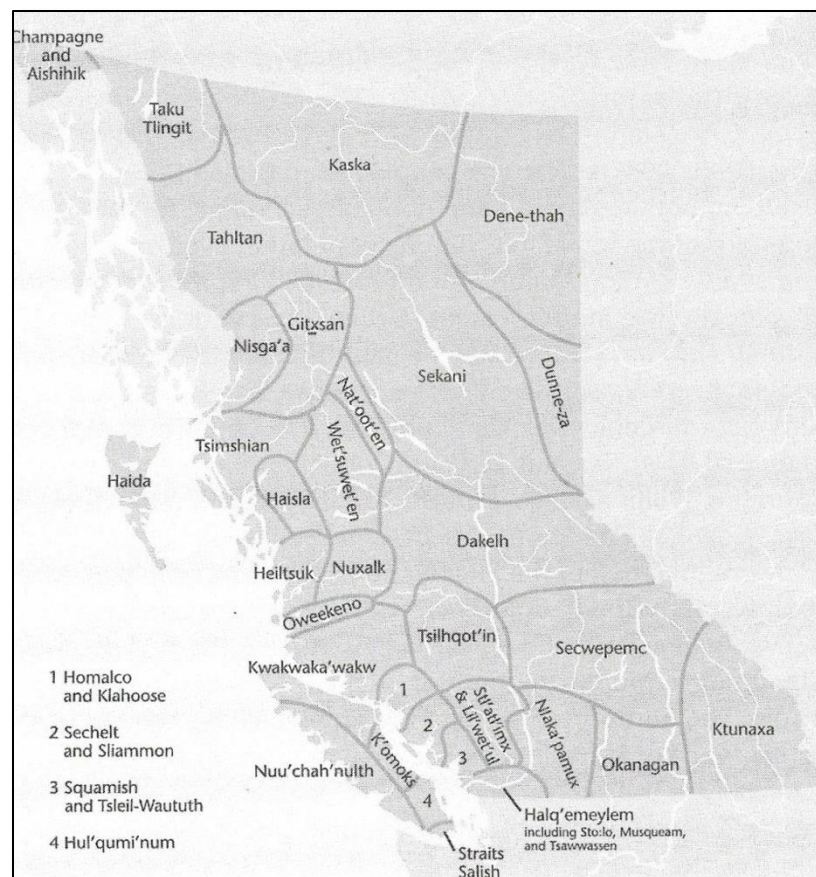
First Nations in British Columbia. First Nations are largely self-defined. Identified here are the major ethnic groups, based on shared territory, language and culture. Some ethnic groups are represented by a single First Nation; others comprise multiple smaller First Nations, sometimes known as bands.

Qualicum Band

Shaw Hill – Deep Bay Official Community Plan, Background Report.
Regional District of Nanaimo Plannning Department. No date.

2.2 The Qualicum Band

The following is a brief history of the Qualicum People as told by the Qualicum Band of Indians.

The Qualicum Band is a small Band situated on the main winter site of the original Pentlatch people, which extended from the Cape Lazo / Kye Bay area to Craig Bay.

There are two families on the Qualicum Reserve today. The Recalma family traces its routes to the original Pentlatch people. The Reid family are descendants of the daughter of Qualicum Tom's second wife, Annie, a Kwakewlth woman from Fort Rupert, whose first husband was an Englishman named Joe Little. [65]

The Pentlatch language is now extinct. As many as four subgroups of the Pentlatch have been identified. The last of the northernmost Pentlatch people joined the Comox people after the Comox people had been driven into Pentlatch territory from their Kelsey Bay / Quadra Island area by the more aggressive Lekwiltok (Southern Kwakewlth) people in the early 1800's. The last known Pentlatch person living on what is now known as the Comox Reserve, Joe Nimnim, died in the 1940's.

The Qualicum Reserve is located on the main winter site of the subgroup of the Pentlatch people to which Qualicum Tom's family belonged. The people from this area were called 'Salalhem', which means the Place of the Green Leaves.

Fishing has always been the mainstay of the Qualicum people. Qualicum Tom had a flourishing business as early as 1884. In a report by W. H. Lomas, Indian Agent, dated November 20, 1884, it was noted that Qualicum Tom had a general store which was a great benefit to both Indians and White men traveling the Alberni Trail. In an ad in the May 19, 1886, Nanaimo Free Press, Qualicum Tom offers a canoe for hire to either fish in Horne Lake or to transport 8 to 10 passengers across the Lake to the trail leading to Port Alberni. He was also well known for supplying salted and smoked fish and dogfish oil to passing ships.

The present Band members are still dependent on the fishery, although members of the Band can be found in many other professions.

The education level of the members of the Qualicum Band is on par with that of the surrounding community and dependence on welfare was virtually unheard of until very recently.

The Band is situated on Federal Crown land, which is held In Trust for the members of this Band. Councils are elected every two years under provisions set out in the Indian Act.

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[65] See also *Qualicum Tom and Qualicum Annie* and *Early Residents* in Levitz & Willott, *Images & Voices of Lighthouse Country*, Qualicum Bay, pages 114–127.

Students from the Reserve attend Public Schools at the discretion of their parents. A large number of students belonging to the Band have attended Private Schools over the past 25 years.

Housing on the Reserve is on par with the surrounding community and is handled by the Band Council. More than half the members belonging to the Band live on the Reserve. The rest are scattered around the Island and the Lower Mainland.

The Band has complete authority over its economic development plans and has always tried to maintain a working relationship with the surrounding community. For instance, the Band Council has not allowed billboards on the reserve along the Island Highway in order to protect the character of the community. There has always been an attempt to harmonize the activities of the Band with those of its neighbours. For instance, when the Regional Board developed a house numbering system which stopped at one side of the Reserve and began again on the other side, the Council of the day changed the numbering which had been developed on the Reserve and blended the new numbers with those of the Regional Board.

The Band intends to maintain its autonomy while endeavouring to harmonize development with the surrounding community.

The Qualicums

Kim Recalma-Clutesi

Chapter 3 in *Qualicum Beach: A History of Vancouver's Best Kept Secrets* (Qualicum Beach Museum & Historical Society, 1992) [66]

Vancouver Island is part of the traditional territory for three distinct cultural nations. The south east of the island is home to the Coast Salish people, the west coast is Nuu-chah-nulth (Nootka) territory and the Southern Kwagiulth people's [or the Kwakwaka'wakw's] [67] traditional land on the island is the northeastern side starting at Englishman River. [68] Intermarriage between the three groups was arranged for political and economic reasons. [69]

For close to ten thousand years, the First Nations of this province refined and honed an intricate method of harvesting and conserving the natural resources the sea and the land had to offer them. More than seven linguistic and cultural groupings shared the coastal waters of British Columbia. All had distinct beliefs, taboos, ceremonies, art styles and cultures, but all shared a deep spiritual relationship with the sea and her bounties. Strict laws governed the gathering and preserving of food from these waters. Methods were perfected to ensure efficient harvesting with minimal waste. The sheer wealth of the environment, coupled with a highly refined system of food gathering, supported a standard of living, in pre-contact time, greater than any other non-agricultural people in the world.

By the mid eighteenth century, the maritime fur trade began and within the next hundred years, approximately 450 vessels from Russia, Spain, England and the U.S.A. sailed through these coastal waters. The maritime fur trade was mutually beneficial to the Native people and the traders. Most of the transactions took place on the vessels, with little contact on land, especially in the Gulf of Georgia area, during the latter part of the eighteenth century and the early nineteenth century.

The introduction of the new trade materials brought a new form of wealth. The task of performing every aspect of the Native people's life was tedious and time consuming. It was natural then, as it had been for centuries past, to incorporate new methods to improve the efficiency of the task. The culture evolved gradually until the beginning of the maritime fur trade, when the introduction of iron brought major changes. As well, the first contact brought the diseases that wiped out up to three-quarters of the Native population.

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[66] This text was also published in four articles in The Arrowsmith Star in January 1992, although not in the same order and with some minor differences; see *A History of the Qualicums*, below.

[67] These square brackets do not appear in the article published in The Arrowsmith Star and may have been added by Brad Wylie.

[68] Kennedy & Bouchard (1978) show that the northeastern side of Vancouver Island, from Parksville to Comox, was the traditional territory of the Pentlatch speakers and Island Comox (K'omoks), both of which they classify as Northern Coast Salish. See the map in *Northern Coast Salish*, above.

[69] This is the first paragraph of the article published in The Arrowsmith Star on 24 January 1992.

By the time Vancouver Island became a proprietorial colony in 1849, under Hudson's Bay Company control, the Qualicum people was almost entirely decimated. The colonizers saw only remnants of the past, as they encountered a sick and rapidly declining indigenous population. The written record of the early pioneers chronicle how settlement was achieved without the use of force and how fortunate the uncivilized savages were that Europe had come to save them. The settlers did not like, nor sought to understand, the Native people's way of life.

Despite these very profound changes, the Qualicums have survived. Today they are not part of mainstream society, not always by choice, and still bear the scars of the systematic cultural suppression. [70]

In 1942, Qualicum Beach was incorporated as a village, 93 years after Vancouver Island officially became a proprietorial colony and 66 years after the Pentlatch people were confined to the mouth of the Big Qualicum River. Qualicum was gazetted as a reserve at the winter village of the Pentlatch in December of 1876. Two hundred acres of land, with one mile of waterfront, split in half by the Big Qualicum River, was placed in 'trust' for the use and occupation of the people of the area. In effect, the traditional territory that used to span from Cook's Creek to Englishman River was reduced to 200 acres of land, now owned by the Crown, leaving the original inhabitants with little better than tenant status. [71]

Qualicum is an Anglicized version of the Pentlatch word, Squal-li, meaning chum salmon. The Pentlatch people were the southernmost grouping of the Kwagiulth. [72] They had highly developed technology for harvesting the natural resources in the area and had a sophisticated social and political system that revolved around food gathering. The people were multilingual, as they had vast trading routes throughout the province, but the main language was Pentlatch. The language is now extinct, and the people are situated today on two relatively small reserves at Comox and Qualicum, rather than the territory that stretched as far south as Englishman River. [73]

Shortly after contact, all native peoples on this coast were devastated by virgin soil diseases (smallpox, measles, chicken pox, etc.) that wiped out up to 75% of the population in some areas. We have no way of calculating pre-contact populations, but archeological digs suggest several semi-permanent sites of sizable numbers in the Pentlatch territory. Many summer and winter camps have been identified.

In 1856, Adam Horne, a trader for the Hudson's Bay Company, claims to have witnessed a massacre of the Qualicums by the Haidas on his way to investigate a land route to the west coast. [74] Ironically, the

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[70] This is the last paragraph of the article published in The Arrowsmith Star on 24 January 1992.

[71] This paragraph is a condensed version of the article published in The Arrowsmith Star on 14 January 1992 (see below).

[72] According to Kennedy & Bouchard (1978), the Pentlatch speakers were a Northern Coast Salish group (see above), rather than Kwakiutl. Duff (1964) also distinguishes between the Pentlatch and the Kwakiutl. Muckle (2014, page 145) includes the Qualicum as a member nation of the Kwakwaka'wakw major ethnic group; however, he does not distinguish between (i) the original Pentlatch speakers, which were Northern Coast Salish according to Kennedy & Bouchard; (ii) the Laich-kwil-tach (Southern Kwakiutl) that replaced them; or (iii) the descendants of Qualicum Tom, who was probably three-quarters Nisga'a and one-quarter Qualicum (see below), and Qualicum Annie, who was Kwakiutl. In any case, Pentlatch was a Salishan language, and nowhere in the literature are the speakers of Pentlatch considered to have been Kwagiulth, Kwakiutl or Kwakwaka'wakw.

[73] This is the first paragraph of the article published in The Arrowsmith Star on 10 January 1992.

[74] Horne does not actually state that the Indians massacred at the mouth of the (Big) Qualicum River were the original Pentlatch speakers (known as Qualicum or Saatlam); see *Massacre by the Haida at the Big Qualicum River, May 1856*, above. Instead, it is stated that they were "of the same tribe as those at Cape Mudge." By 1856, the Island Comox (K'omoks) had been

Qualicums controlled the mountain pass they sought and as a result of the decimation of the village, the Hudson's Bay Company was free to exploit it. The combination of the epidemics and the 'massacre' left only a handful of Qualicum people. [75] This was not an unusual situation for many Native villages on the coast.

We are told that the son, two grandsons and a granddaughter of a high ranking Pentlatch woman, who had married into the Kincolith Tribe (in the Nass Valley) were sent back to Qualicum as a deathbed promise to her. One of the grandsons was known in this area as Qualicum Tom; [76] his grandchildren called him Yahaya. He married, Indian custom, the eldest daughter of the Kwagiulth chief, Kla-gwa-glwe-la, from Fort Rupert. She was known as Qualicum Annie, but her real name was Ha-we-nee-poo-low-gwa (the warrior). They had one daughter together, Agnes (Oo-gwee-low-gwa). Alfred Recalma (Naa-gee-tzi) was Agnes' eldest son. George Reid was the son of Mary (Pun-gwa-lus), Qualicum Annie's eldest daughter, who came to Qualicum when her mother married Qualicum Tom. The members of the Qualicum Band of Indians are descendants and spouses of these families. [77]

The ancestors of the Qualicum Band of Indians were semi-sedentary hunter gatherers, with permanent sites of 'big houses' (cedar long houses) at the mouths of several rivers, bays and on Denman and Hornby Islands. [78] Extended families had the right and obligation to harvest, protect and conserve the natural resources within their territory. The people had a sophisticated food gathering system in which their culture, beliefs, customs and taboos revolved around their intimate knowledge of the land, the sea and its bounty. [79]

Spring and summer months were for harvesting most of the roots and bark for the Indian medicine, of which many are used today in modern pharmaceutical application. The bark, nettles and roots were also used to make rope, baskets, clothing, sleeping mats, fishing nets, and to adorn the great dance masks used to re-enact the contact their ancestors had with the spirit world. The bark of the red and yellow cedar was their most sacred and most utilized tree in this cultural area.

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replaced at Cape Mudge by Laich-kwil-tach (Euclataws or Southern Kwakiutl). Hence, the Indians at the (Big) Qualicum River were probably Laich-kwil-tach who had taken over a site deserted by the Pentlatch speakers. The author herself states above that by 1849, seven years prior to the massacre, "the Qualicum people was almost entirely decimated." See also Duff (1964), quoted in *Pen-Pointed People Past and Present*, above.

[75] According to Robert Brown of the Vancouver Island Exploring Expedition of 1864 (see above), there were only three Qualicums still alive at that time and they had united with the Comox (K'omoks). Presumably, he is referring to Pentlatch speakers, rather than the Laich-kwil-tach (Southern Kwakiutl) that replaced them. "What with war and small-pox the Qualicoms have ceased to exist as a separate tribe." See also *Northern Coast Salish*, above: "Pentlatch territory was encroached upon by Cowichan people who began using the Qualicum fishery in the 1860s and by some Nanaimo people who began residing permanently at Qualicum around 1875. In 1886 only one family of Pentlatch remained at Comox Harbour."

[76] If his grandmother was indeed one of the original Pentlatch-speaking Qualicum — which is not certain because the identity of the grandmother has not been published — Tom would have been one-quarter Qualicum and three-quarters Nisga'a. His daughter, Agnes Thomas, would have been one-eighth Qualicum, and Agnes' son, Alfred Recalma, one-sixteenth. Apart from possible intermarriage with their Kwakiutl ancestors, George Reid and his descendants do not have Qualicum or other Pentlatch blood. Muckle (2014, page 21) notes that "At a First Nation or band level, recognition of membership is usually left to the nation. First Nations commonly create their own membership criteria and maintain their own membership lists... The primary identification for a First Nation person may be with a specific kinship group, community, or reserve... In contemporary British Columbia, First Nations (or bands) do not always accurately reflect traditional groupings."

[77] This is the final paragraph of the article published in The Arrowsmith Star on 10 January 1992.

[78] See Millen (2004) for a discussion of the Pentlatch people on Denman Island.

[79] This is the first paragraph of the article published in The Arrowsmith Star on 17 January 1992.

Summer was the time to gather huckleberries, blackberries, salmon berries, and salal berries, to boil them in steam-best boxes and lay them on thimble berry leaves to dry for winter use. Soapberries or soopolallie were another of the many fruits harvested at this time. They were picked in the Nile Creek area and dried for later use. This delicacy was whipped into a frothy pink desert known as 'Indian ice cream'.

Summer was the time to fish sockeye in Sabine Channel, coho and springs in the Gulf of Georgia. The people lived in their 'big houses' on their summer sites as this was the time to preserve food and prepare for the great winter feasts. All the harvesting and work of the summer was done in a very ritualistic way that honoured the life that was sacrificed for the people's use.

The fall and winter saw teams of chum, springs and coho return to the rivers. The people moved to their winter sites at the mouths of the Little and Big Qualicum Rivers, Englishman River and Cook's Creek to easily harvest the abundant return of salmon. Spawning salmon virtually stop feeding when they enter the river and, depending on the distance to the spawning grounds, they need a reserve of fat to sustain them on their journey. Since the Big Qualicum River is one of the shortest river systems in the province, the chum has little fat and therefore is an excellent preserving salmon. The Qualicum chum was famous as a trade item in years gone by.

The fall and winter seasons also saw the harvest of clams, oysters, abalone, rock scallops and the many species of cod. Herring was smoked in the early winter months and its roe was gathered in March.

Winter was the sacred season as the people believed that the spirit world was closest to the earth at that time. Feasts and potlatches were held throughout this season for social, political and spiritual purposes, too intricate to describe in this short format. Today, modified versions of these ceremonies continue. Without the use of the land and the sea, as in the pre-contact time, many rituals revolving around specific food gathering, now restricted by law, has reduced the culture to the limited land base of a small reserve. The banning of the whole potlach system from the 1880s to 1951 saw the loss of many types of gatherings, including several forms of potlaches. What remains intact is the strong attachment to the land and the sea and the value system. [80]

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[80] This is the last paragraph of the article published in The Arrowsmith Star on 17 January 1992.

A History of the Qualicums

Kim Recalma-Clutesi

The Arrowsimth Star, 10, 14, 17 and 24 January 1992 [81]

Part One

10 January 1992

This series of articles is dedicated to the people of the Qualicum Band of Indians, whose spirits live within us today, and to the spirits of the present members of the band. It is both that we honor today when we speak of our past. These words are a brief synopsis of oral history that has been related to myself over the last 35 years.

[Note: Exept for the introductory paragraph above, this article is identical to the text in *The Qualicums*, from the paragraph beginning "Qualicum is an Anglicized version of the Pentlatch word, Squal-li..." to the paragraph beginning with "We are told that the son, two grandsons and a granddaughter of a high ranking Pentlatch woman..."]

HORSE POWER: Qualicum Annie (Ha-we-nee-poo-low-gwa) out for a ride with her horse, Jessie, where the Qualicum Beach Payless is today. This picture is circa 1913. Photo courtesy Kim Recalma-Clutesi.

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[81] Photocopies of the four articles were found in a black, three-ring binder of newspaper clippings, in the Reference Section of the Qualicum Beach Library, on 17 July 2017.

Part Two

The very first chee-cha-cos, meaning new comers, were received with open arms. Our help was a blessing to you; we showed you the trails to follow, and paddled you in canoes where there were no trails. In fact, where would you have been if it wasn't for our pemmican that saved you from starvation. We gathered the furs which made you wealthy, yet at every turn you cheated us.

— the late Alfred Recalma, Qualicum elder, 1982

This series of articles is dedicated to the people of the Qualicum Band of Indians, whose spirits live within us today, and to the spirits of the present members of the band. It is both that we honor today by revealing the truth of the long dark winter of our history known to many as the colonization of British Columbia.

We are a public and honest people, who by speaking of past wrongs do not wish to lay blame or evoke guilt. Rather, we wish to set the record straight, for this is our truth.

[Note: This article is an expanded version of the paragraph in *The Qualicums*, beginning with "In 1942, Qualicum Beach was incorporated as a village..."]

In 1942, Qualicum Beach was incorporated as a village, 93 years after Vancouver Island officially became a proprietorial colony and 66 years after the Pentlatch people were confined to 200 acres at the mouth of the Big Qualicum River.

Shortly after British Columbia joined Confederation, the Sproat Commission travelled the province gazetting Indian reserves. Apart from the 14 Douglas Treaties on Vancouver Island and the mainland, all reserves in B.C. (approximately 1,600 in total) were allocated without making treaties first.

Qualicum was gazetted as a reserve at the winter village of Pentlatch in December, 1876. Two hundred acres of land with the one mile of waterfront split in half by the Big Qualicum River was placed in "trust" for the use and occupation of the people of the area.

In effect, the traditional territory that used to span from Cook's Creek to Englishman's River was reduced to 200 acres of land now owned by the Crown, leaving the original inhabitants with little better than tenant status. All this was done without negotiations, consultations or even prior warning with my great, great grandfather, Qualicum Tom.

That same year (1876) the Indian Act was passed in the House of Commons, effectively disallowing Native people citizenship in their own country. Several amendments to the Indian Act further restricted and disabled the Native Nations in Canada. It wasn't until 1960 that the federal vote was granted to Status Indians, marking the beginning of the end of close to a century of legislative oppression.

It will be this legislative history and its impact on the Qualicum people that the next two articles will explore. Again it is important to restate that these writings mean not to lay blame or cause citizens of this district to feel guilty for the past. We need to understand the past in order to know the people of today. We need also to never repeat these past wrongs.

Part of the Qualicum Beach heritage is the existence of the Qualicum band. Some of the earlier members are John Recalma (left), Agnes (daughter of Qualicum Annie) and Alfred Recalma.

Part Three

17 January 1992

I have seen our rivers teaming with thousands and thousands of salmon, our forests filled with wildlife. They promised us we could hunt and fish as long as the sun shines and the rivers flow.

— the late Alfred Recalma, Qualicum elder

[Note: The article is almost identical to the text in *The Qualicums*, from the paragraph beginning "The ancestors of the Qualicum Band of Indians were semi-sedentary hunter gatherers..." to the end of the text. The text in *The Qualicums* from "Spawning salmon virtually stop feeding when they enter the river..." to the end of the paragraph does not appear in the article in The Arrowsmith Star.]

QUALICUM ANNIE: The matriarch of the Qualicum Band at the cannery in Deep Bay in the early 1920s.

Part Four

24 January 1992

The salmon would go up the stream packed together so tight you'd swear there wasn't room for one more fish.
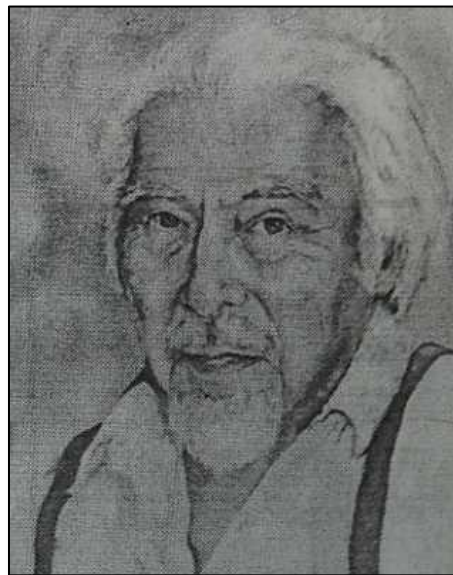
— the late Alfred Recalma, Qualicum elder

Indian Fishing: Early Methods on the Northwest Coast, by Hilary Stewart, 1977

[Note: The article is almost identical to the text in *The Qualicums*, from the paragraph beginning "Vancouver Island is part of the traditional territory for three distinct cultural nations...." to the end of the paragraph beginning "Despite these very profound changes, the Qualicums have survived...," except for the following: The first paragraph below is the first paragraph in The Arrowsmith Star; it does not appear in *The Qualicums*. The second paragraph below, which appears in The Arrowsmith Star after the paragraph beginning "By the time Vancouver Island became a proprietorial colony in 1849..." also does not appear in *The Qualicums*.]

Today only five per cent of the total land base in British Columbia makes up approximately 1,600 reserves that have been set aside for the use of 190 bands. The restriction to use of 95 per cent traditional territories has severely altered all aspects of native people's life in this province.

It was a sad and confusing time. On one hand, anthropologists were working frantically to record the dying culture, while missionaries and government worked to suppress it.

Alfred Recalma

Qualicum Tom on Hornby Island

Margery Corrigal & Vera Arthurs

The History of Hornby Island, 1975, *Other Early Settlers*, page 50

JIM MANNING — Arrival on Hornby Island. "I arrived at Hornby Island on June 21st. 1906... [W]hat I remember most clearly this morning was the presence of a powerfully built Indian who had certain items lying on the wharf for sale to persons on board the ship. This man was 'Qualicum Tom' and he lived at Qualicum Beach, about ten miles away. They used to say 'Qualicum Tom is so strong he can twist telegraph wire in his hands!' Tom had on the wharf that morning four handsome salmon which were bought at 25 cents each by the Chief Steward, [82] four bear paws and two sets of deer horns which were covered in velvet. These items were bought by the Chinese cooks who had great faith in the concoctions they brewed from such things."

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[82] The ship was the Fraser River sternwheeler *R.P. Rithet*, which replaced the steamer *City of Nanaimo* on the Nanaimo to Comox run that day.

xwam xwam tu shqwalowens — Being Brave

Anonymous. 2016. SD 69 First Nations Education Services.
Local First Nation Series. Primary Resources. [83]

George was born at Big Qualicum in 1900.

Tom Qualicum and his family. BC Archives: B–07878.

George is the baby in this picture.
His grandmother is holding him.
The three young girls are his sisters.
The boy is his cousin.
The older girl is his auntie.
The man is his grandpa. [84]

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[83] The text and photos were extracted from the original.
[84] From left to right: George Reid, Qualicum Annie (Thomas), Lillian Thomas, Emily Thomas, Agnes Thomas, Dave Ford, Gertie Thomas, Qualicum Tom (Thomas). This caption is from the Qualicum Beach Museum.
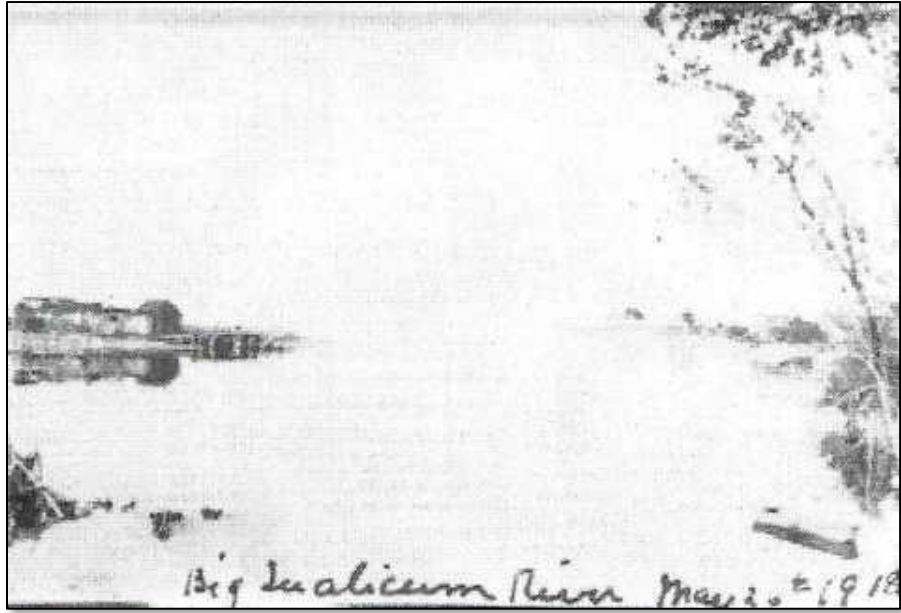
Big Qualicum River, May 26, 1918.

Qualicum River. BC Archives: A–04566.

George married Amy. They were together for 62 years.

Photos of Amy Reid from Reid family photo albums. Left: Amy Reid in her residential school uniform at Tulalip Industrial School. Right: Amy at their 60th wedding anniversary.
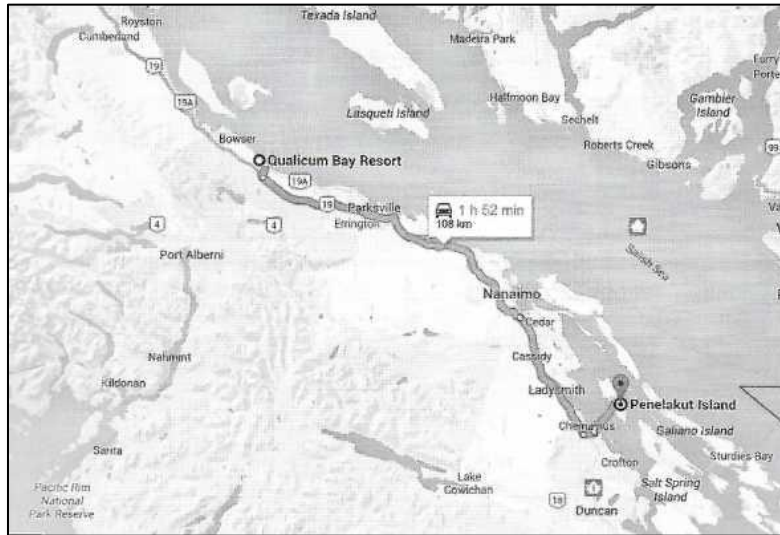
George and Amy had 7 kids.

Family photo taken at George and Amy's 50th wedding anniversary.

George and Amy loved their kids so very much.

They did lots of things as a family, like gathering wood, digging clams, and knitting sweaters.
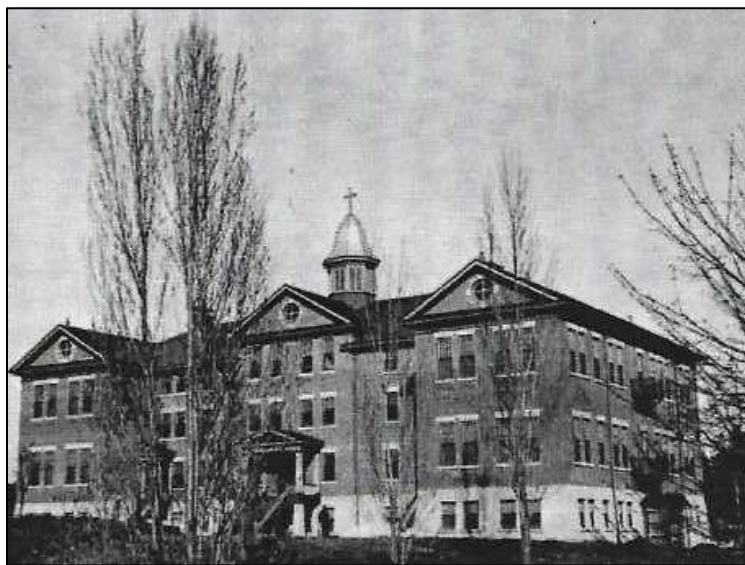
When the children turned 7 they were taken away to Residential School. It was the law.

The school was very far away on Kuper Island.

Google Map showing how far away the school was from home.

Each year the police came to get the child who turned 7.
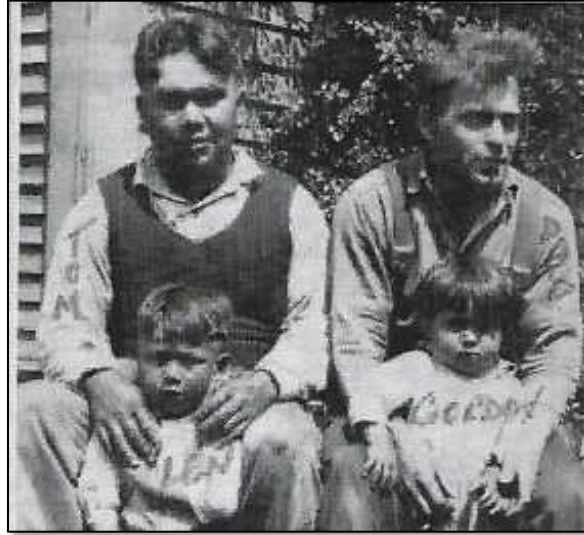

Kuper Island residential School. Photo from Gordon Reid's photo album.

It was not nice where they went.

Everyone was sad because the children were not allowed to come home for 10 months.

They were scared. After the third boy was taken away, George got mad!

He said, "I want my kids to live at home."

Tom Edwards and his son Len. With George and his son
Gordon, taken about 1929.

The Indian agent said, "If you keep your kids home, we will put you in jail, George!"

George said, "Put me in jail then!"

But they didn't.

George and Amy's home at Big Qualicum around 1959.

First Nations kids had never gone to Bowser School. George asked the non-First Nations people if his kids could go to their school.
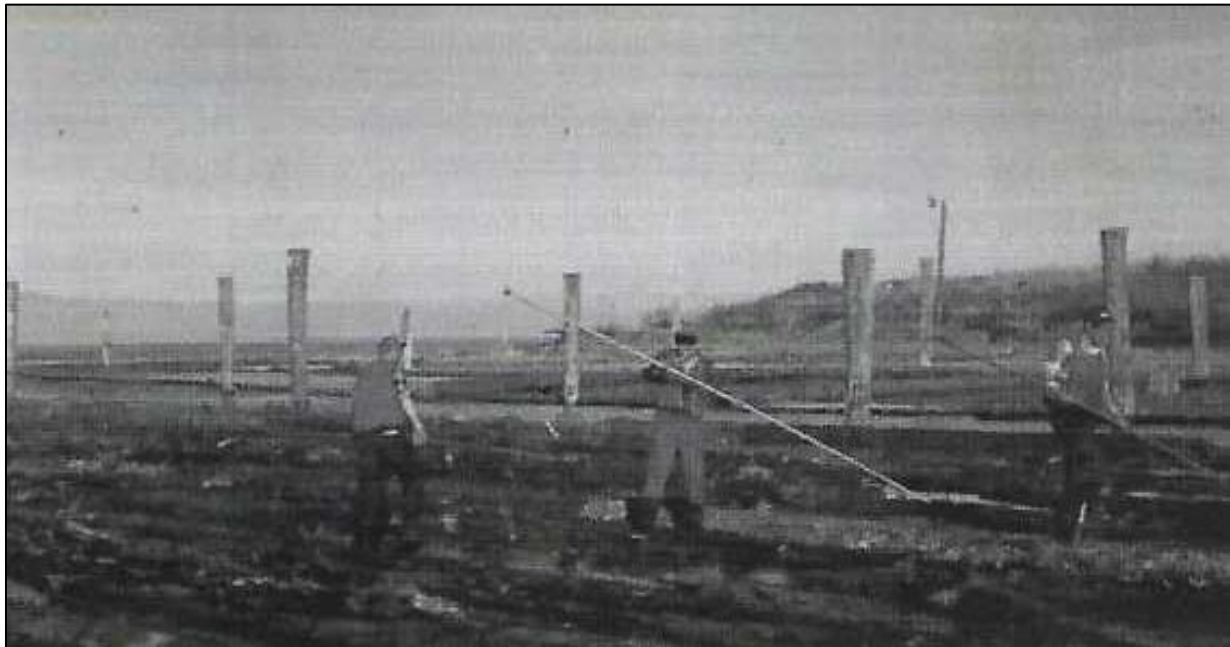
They said, "Yes."

But they also said, "You have to pay us though."

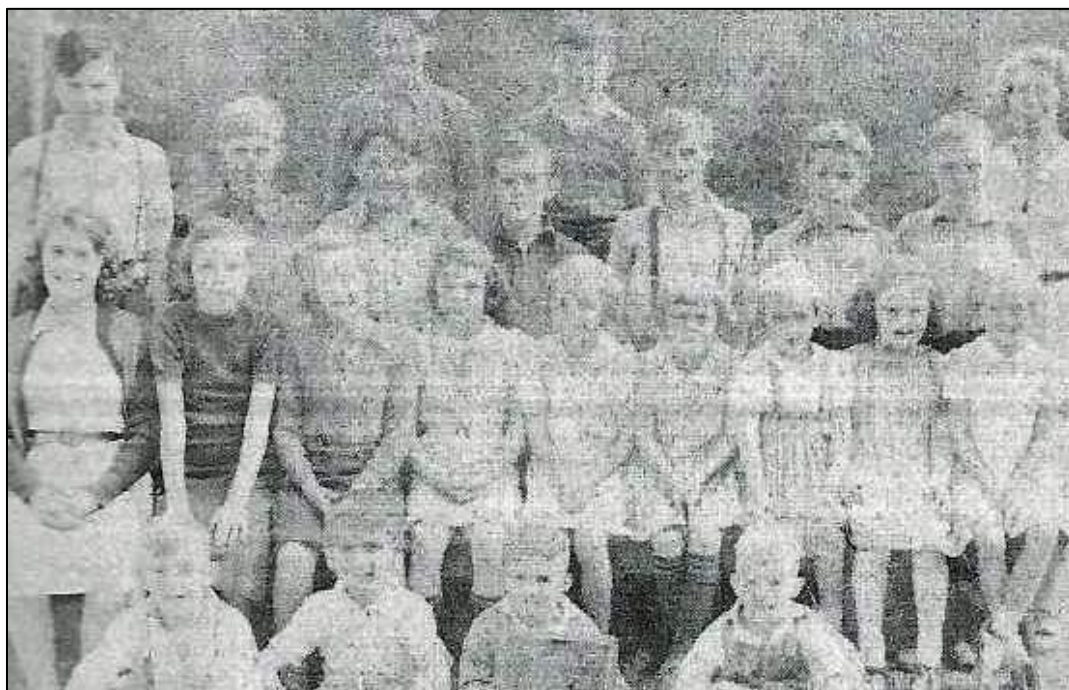Wikipedia image of an old Canadian one dollar bill.

So George worked two jobs. He got very tired. It was hard.

It was better than having his kids taken away.

Log boom on the Big Qualicum River about 1959. Gordon
Willierton, Donny Reid, Harold Genoe.

Ever since then, First Nations children have been allowed to go to school at Bowser Elementary.

Bowser School, 1939. Gordon Reid is in the second row of boys, third
from the left. Mickey Reid is in the front row, second from the left.

Teacher Information

Children from Qualicum First Nation were taken to residential schools between 1900 and 1939. They were taken to Port Alberni Residential School in the early years and later to Kuper Island Residential School. The children were taken as young as 5 and were required to live in the schools for 10 months of the year.

It was the law of Canada that Indian children should be taken from their families. The Indian Agent was the government representative in charge of the bands. The Indian Agent, the Catholic Priest, and the RCMP were the ones who came to the reserves to get the children. Boys and girls went, but they lived in different sections of the residential school.

We're not sure as yet how much Bowser School charged for the Qualicum First Nations kids to attend. We are still seeking that information.

Deep Bay School also accepted Indian children. Because this area is so isolated, it was only the beginning of a change. The first officially amalgamated school in BC was Lytton in 1950, followed by Hazelton in 1951. Residential schools did not close in BC until 1984. By 1960, schools in large urban areas began to accept Indian students. Not all would, however. And people from isolated communities were also still taken to residential schools.

We honour George for being brave!

Historical Plaques Near the Qualicum Beach Train Station

Qualicum Beach, From the Beginning to 1913

The northernmost group of the Kwagiulth Indians were Pentlatch people, who, for thousands of years, lived in villages in the Qualicum area. Members of the Qualicum Band are descendants of the Pentlatch. The name *Qualicum* derives from the Pentlatch word for chum salmon, *squal-li*.

The first European to visit the area was Spanish Commander Juan Quadra, who mapped the east coast of Vancouver Island in the late 1700s. [86] The Hudson's Bay Company sent expeditions into the region some

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[85] See *Qualicum Beach: A History of Vancouver Island's Best Kept Secrets*, by Brad Wylie, for a proper history of the municipality of Qualicum Beach.

[86] This is incorrect; see *José María Narváez at Saint Leonardo Point in 1791*.

60 years later. The first settlers were Thomas Kinkade and family, who came by sea and built a log house at the mouth of the Little Qualicum River in 1878. [87] A wagon trail was extended from Parksville to Qualicum Beach in 1894, attracting more settlers to the area, and the first school was started in 1896. By 1910, increased business warranted the building of the Crump Hotel in Little Qualicum. [88]

As the natural beauty of the area became more widely known, Qualicum Beach developed rapidly. The first general store, Buntings, opened on Memorial Avenue in 1911, and the following year, Gaffney's Pool Hall and Boarding House was built next door. In 1913, the E. & N. Railway and Station were constructed. Farms were established in the surrounding area and, for about a decade, lumber became a major industry.

Donated by: Parksville & District Credit Union

Qualicum Beach, 1913 – 1930

By 1913, Qualicum Beach was attracting overseas investors. The Cameron Valley Land Company had acquired 1600 acres south of the railway and laid out the townsite. Merchants Trust and Trading Company bought acreage north of the tracks and built the Qualicum Beach Hotel and the golf course. During World War 1, the hotel was a convalescent home for wounded soldiers. It was demolished in 1969.

Two lumber mills were operating by 1913. The Bluebird Mill east of the townsite and the J.C. Wilson Mill on the western outskirts. [89] The village grew as more stores were built, Anglican and United churches established and a new school, now the Old School House Gallery, was constructed. The first community centre, Fisher's Hall, was located opposite the station. A third mill, Lake Lumber Mill, was built by the Little Qualicum River in 1918, but burnt down on the mid-1920s. At the same time, the Bluebird Mill closed. [90]

During the 1920s, the village developed as a major summer resort. New hotels were built, including the Sunset Inn, Morgan's Hotel (now a private home) and the Ben Bow Inn. The Shady Rest Café and the Log Cabin Restaurant and Dance Hall were built on the beach. In 1926, the Board of Trade was organized by businessmen and farmers. It acted as town council until 1912, when Qualicum Beach was incorporated as a Village. The present Anglican church was built in 1926, and in the same year, a Royal Canadian Legion Branch was formed.

Arthur and Kathleen Lake

Qualicum Beach, 1930 – 1992

Electricity came to the area in 1930, when B.C. Electric built the power house (presently Qualicum Beach Museum) to serve customers from south of Parksvillle to north of Qualicum. The system was linked to the grid in 1935. The community centre built on Memorial Avenue in 1933 reflected the growth of the

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[87] See *The Kinkade House at the Mouth of the Little Qualicum River* and *Saint Anne's Anglican Chirch, Founded 1894*.
[88] See *The Crump Hotel*.
[89] Presumably at the western extent of Mill Road, site, at the time of writing, September 2016, of the Church of Jesus Christ of Latter-day Saints; thank-you, Netanja Waddell for the hint.
[90] A fourth mill was established later, in about 1940, by the McMillan brothers in Little Qualicum; see *McMillan Mill*.

village. Two years later, Qualicum College opened and operated as a private boys' school for 35 years. A Roman Catholic church was built on Memorial Avenue in 1935 and served the area until 1969. The United church was relocated to its present site in 1941. When the last lumber mill, the J.C. Wilson Mill, closed in 1936, Qualicum Beach became mainly a farming, resort and retirement community, enjoying continued growth.

The first bank (Bank of Commerce) opened in 1946 and the airport was built by the Rotary Club in 1956. The first high school, currently the Middle School, was built in 1964, and Kwalikum Secondary School, in 1982. The Village purchased the golf course from R.A. Brown Jr. in 1981 and two years later Qualicum Beach became a Town.

In this 50th anniversary year of 1992, the Town has a population of 5200 and is served by 100 retail and service outlets. A new civic centre has been built on Jones Street, a new airport terminal has opened and natural gas service has reached town. A new inland island highway is under construction and the E. & N. Railway has daily passenger service to Victoria and Courtenay.

Donated by: Centra Gas British Columbia Inc.

Notes of Talk to Canadian Legion, November 23, 1946 [91]

Thomas Kinkade Jr.

Appendix A in *Qualicum Beach: A History of Vancouver Island's Best Kept Secrets,* by Brad Wylie

Qualicum Beach Historical & Museum Society, 1992

I was born at Northwest Bay 62 years ago aboard an eight ton sloop, and came to the Little Qualicum River with my parents at the age of two, where my father bought one hundred and sixty acres of land for $160.00, which was a lot of money in those days. We lived on the old sloop *Sally* in the slough for almost a year while my father built his first house from lumber purchased at Denman Island, where a small sawmill was situated, and brought the lumber to Qualicum on the deck of the sloop. My father built two dykes across the slough with a wheelbarrow. Those dykes still stand close by the old building.

I often heard my father say that there were no Indians living at Little Qualicum when he arrived. But at some time, a huge stockade had been built by the Indians, roughly 80′ x 400′. It had been burned down and the bones of many bodies lay about the spit. My father was told by some Indians that they had died from smallpox and the stockade had been burned down by the few survivors when they left.

The Indians did not always bury their dead, as my father found many bodies which had been placed in split cedar boxes bound together by cedar bark and the boxes placed up on the limbs of big spruce trees. Some of them had broken apart; however, my father got them all down and burned them. This is where the highway bridge stands today.

My father also found two canoes cached in the bush at the head of one of the sloughs. In each canoe there were two bodies rolled in blankets and the canoes covered with brush. Again my father buried the remains.

Down near the mouth of Little Qualicum River can be seen the remains of the Indian fish traps, row on row of cedar posts driven into the ground forming many compartments, with only one main entrance, with the long wings which guide the fish to the entrance. In between the posts were woven willow switches so the fish could not get out between the posts. When the tide went down, they gathered their fish. The remains of one of such traps can be found even today. One can be seen in front of the Shady Rest at a very low tide in the summer.

Every summer in the months of July and August, there came many large canoes loaded with Indians and their families, bringing with them several small canoes. They camped along this sandy beach wherever there was fresh water, such as Grandon Creek at the [Anchorage], [92] Mosquito Creek about where the Log Cabin stands, and along where the Shell station stands, and down where A.N. Fraser's summer home stands. They came for clams, cockles and horse clams. They dug tons of these clams, loaded them in their small canoes, brought them to their camp where they were shelled and woven onto slender sticks

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[91] This and the following articles each contain similar information provided by Thomas Kinkade Jr. and are therefore somewhat redundant. But they are sufficiently different to warrant them all being included here.

[92] The text in square brackets has been added by Brad Wylie.

and placed on racks and sundried, and if it was wet weather, they would put up smoke houses with cedar bark roofs and smoke their clams with maple and alder wood.

In September, they would come to the mouth of the river and camp and smoke tons of salmon. Also, some of them would go to Hamilton's swamp [McRae's] to pick cranberries. The trail started where the Shell station is now, passing close by what is now the Crystal Springs. From this spring was packed the drinking water for going to the Cranberry swamp.

In the early days, this district was known as North Nanaimo. My father was a strong advocate for the extension of the road, which ended at Englishman River, and in order to vote, he walked to Englishman River and went to Wellington with the Hirst boys to vote. Several years after that, they got a poling division in Parksville school house. This served the whole district until about 1912, when a poling centre was opened at Qualicum Beach.

The road was extended from French Creek to Mosquito Creek in 1894. In 1895, it was graded to the Big Qualicum, in 1897 to Thames Creek, and in 1898 the road to Comox was connected about a half mile north of the Deep Bay road. The first school was built and opened in October 1896 [93] with 22 pupils.

The beach is very rough from the Little Qualicum to the Big Qualicum, with large boulders right up to the trees, and when the tide is in, it is almost impossible to travel the shoreline. The telephone line was nailed to trees along this rough beach. Then there was the old Comox trail, which passed through this district. It crossed the creek at about Chester Good's residence [East Crescent and St. Andrews], and keeping just about the course of the Crescent Road came down off the hill at Grandon Creek by the Anchorage and followed along the beach to Mr. Bartlett's house and crossed the river at a big pool about half a mile below the railway bridge.

About 1892, a telegraph line was built over this trail, and was then known as Telegraph Trail. Where it crossed the Little Qualicum River, the pool was known as the Telegraph Pool.

The old Indian trail from the Big Qualicum to Alberni was made passable for a horse and the first overland mail to Alberni was established. I knew Mr. Watty very well in later years. He carried the mail to Alberni and back. When the river was too high to cross, he came to my father's place and many times stayed overnight. My father would take him across the river at the point of the spit at high tide by boat and swim the horse. They would take some sacks and wipe down the horse, saddle him and away again to Alberni. The next hazard was where the trail crossed the Big Qualicum River canyon. Just below the lake, a large fir tree felled across the canyon was the one bridge. The log was flattened on the top side about two feet or less wide. There was a hand rail on one side, but the mail courier's horse walked this log many times when the river was high.

I might mention here when the Comox Road was completed in 1898, the telegraph line was moved from the old trail to the new highway. Also, there was a weekly mail from Parksville to Comox. This continued until the railroad was built in 1913 [1914].

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[93] The text has *1996*.

I should mention here that my father's land was known as District Lot 9. District Lot 10 was owned by Harry Austin, and District Lot 11 was owned by Mike Fitzgerald. Those three places were surveyed at the same time.

I should mention that eight pieces of property were surveyed before my father bought his quarter section. There was Hamilton swamp, Clarkson's swamp, now McRae Farms, Tranfield's swamp, now Echo Valley Farm, then George Grandon's Lot 17, the property where the Ben Bow Inn stands east of Bungalow Court — Lots 9, 10 and 11 making the first two miles of waterfront at Qualicum.

E. Priest [surveyor], S.B. Hamilton, Alex Tranfield and my father located the road around Cameron Lake to Alberni. Their base camp was our home. When the road was built, the old Alberni trail was abandoned.

Game was very plentiful, such as geese, ducks, brant, deer, bear, elk and plenty of wolves. My father and Tranfield shot many wolves on their hunting trips.

Quite a lot of activity commenced around what is today Qualicum Beach in 1905 to 1914. A mile and a half of waterfront was cleared and surveyed into 20 acre lots. Two were sold to Major Greig [94] and one to Dick Greig. In 1912, all this beach front was bought by an Old Country syndicate and the hotel known as Qualicum Inn was built on the property once owned by the Greig brothers.

At the west end of the beach, Lot 52 was bought by Sam Crump, containing 35 acres. Lot 53 was bought by Percy Good, also 35 acres. They sold out to Mr. Huntington, who subdivided the property. In 1924, the late Mr. Cunningham bought Lot 1, where Ravine Camp stands today.

Mrs. Kinkade and I bought Lot 2, where the Shady Rest stands today. Mssrs. Bunting and Forster bought the remainder of the property and built Grandview Camp. When we built the Shady Rest in 1924, there was only six cottages this side of what is now Grandview Camp. Owned by Fraser and Bunting, four of those buildings today make up Tillicum Cottages. Next was the Log Cabin, built 1922. Next was the Forestry building and the old boathouse, built about 1912, owned today by Mrs. Nichols. So all the buildings you see on the waterfront have been built since 1924.

I might mention here when the railroad came, the station was named Qualicum Beach.

After the road was built in 1898, freight was hauled by wagon from Beaver Creek. My last trip for freight was March 9th 1913. This was a seven hour trip. When I returned home, a strange car was at the house. I met my father. He had a big smile. I knew everything was OK. Today everybody calls him Gerry [refers to the birth of Kinkade's son].

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[94] The text has *Gregg* here and below.

Early Qualicum History Recalled by T. Kinkade [95]

Daily Colonist, Victoria, British Columbia

12 December 1946, page 22

Photos from the Qualicum Beach Historic & Museum Society

QUALICUM BEACH, Dec. 11 — Nobody knows the early history of Qualicum Beach and surrounding territory better than Thomas Kinkade, formerly owner of "Shady Rest" tourist resort. He was born aboard the sloop *Sally* at Northwest Bay 62 years ago, and sailed with his parents to Little Qualicum River.

His father purchased 160 acres of wild land on the river for $160, considered a fairly high price in the '80s. The family lived aboard the eight-ton sloop for nearly a year while a house was being constructed from lumber cut on Denman Island and carried to Qualicum on the deck of the *Sally*.

Mr. Kinkade, senior, constructed two dykes across Little Qualicum River slough with the aid of a shovel and wheelbarrow and they are still there.

There were no Indians in the vicinity when the Kinkades arrived, but the burned remains of a stockade 80 by 400 feet were in evidence. Many bones and skulls were lying on a spit by the river.

Visiting Indians said smallpox had killed those who dwelt within the stockade, and survivors burned it when they hastily departed from the scene.

The Kinkades found a number of corpses in coffins constructed of split cedar and bound with rope made from bark of the same trees. Mr. Kinkade, senior, laboriously buried them all near the site of the present bridge which crosses Little Qualicum River.

Remains of fish traps constructed by the stockade Indians are still standing at the mouth of the river. They utilized cedar poles entwined with willow branches, and collected the trapped fish at low tide.

Mr. Kinkade has a vivid recollection of hordes of Indians arriving in canoes every July and August to gather clams and cockles at Mosquito and Grandon Creeks. On returning to their camps along the east coast of the island, they impaled the shellfish on sticks and left them on rocks to dry in the sun. In rainy weather they erected smokehouses with cedar bark roofs and smoked clams with maple and alder wood.

In September the Indians and their families would return to Little Qualicum River to catch and smoke tons of salmon for the Winter. Many of them visited Hamilton Swamp to pick cranberries.

In those days Qualicum was known as North Nanaimo, and the road ended at Englishman River. Voters of the district were forced to walk to Wellington. Later a polling division was established at Parksville School to serve the district until 1912, when a polling centre was opened at Qualicum Beach.

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[95] This article is available online here.

The road was extended from French Creek to Mosquito Creek in 1894, and graded in 1895 to the present site of Little Qualicum School. In 1896 [96] it was continued to Qualicum River, and to Comox in 1898.
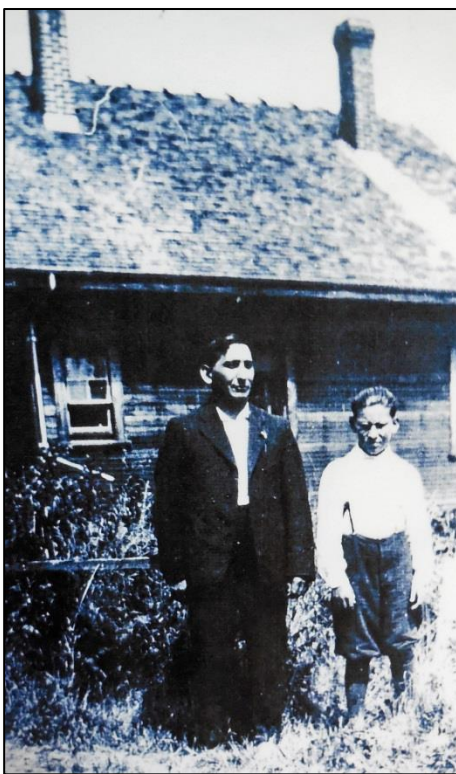
Mr. Kinkade recalled a telephone line was run from Wellington to Cumberland, following the beach from French Creek. Wire was nailed to trees and often fell down on the Winter.

With E. Priest and Alex Tranfield, Mr. Kinkade, senior, located the road around Cameron Lake to Alberni. They encountered numerous geese, duck, brant, deer, elk and wolves.

According to Mr. Kinkade, development of Qualicum Beach commenced in 1905. One and one-half miles of waterfront was cleared and surveyed into 20-acre lots. By 1914, the Merchants Trust Company, of Newcastle, England, had purchased all the beach property. Qualicum Inn was erected on property at one time owned by the Greig Brothers.

Thomas Kinkade Jr & family   **Thomas Kinkade Jr & Gerald**   **Gerald Kinkade** [97]

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[96] The article has 1898; however, see *Notes of Talk to Canadian Legion, November 23, 1946*, above.
[97] The article mis-identifies Thomas Kinkade Jr as Thomas Kinkade Sr, and Gerry Kinkade as Thomas Kinkade Jr.

The Kinkade Story: An Upper Island Epic

Thomas Kinkade, Jr.

Parksville Qualicum Progress, September 1949

Chapter I

My great-grandparents were born in Dublin, Ireland, and were farmers by occupation. My grandfather lived for some time with his uncle in Scotland while going to school.

Grandfather joined the British Navy and earned a high rating in the service. He married a school chum from Scotland and established their home in Birmingham, England, where they raised a family of four, namely Thomas, Mary, James and Annie Kinkade.

My father, Thomas Kinkade, was born in 1839.

After finishing school, he was in the British Navy for several years, on taking his discharge joined the sailing fleet out of Liverpool.

In these sailing ships, he sailed the Seven Seas and came around Cape Horn up the Pacific to Burrard Inlet in the early sixties. They loaded a deck load of ships masts and spars for the ship yards in England and returned to the Old Country.

In 1865, my father made his second trip to British Columbia and in 1867 his brother James joined the same sailing ship — their destination, Burrard Inlet, for a load of masts and spars.

In mid-Atlantic, during a storm, while in the act of shortening sail, James lost his hold and fell sixty feet to the deck and was instantly killed. He was buried at sea.

My father took his discharge when the ship arrived at Burrard Inlet, now known as Vancouver.

His first job was to join a sailing salvage crew, which went to salvage a whaling vessel which was caught in the ice in the Bering Sea. When they arrived, however, they found that the vessel had been completely crushed and sunk by the ice and the only salvage they were able to get was the anchor chain and windless.

I often heard my father speak of the mid-night sun on this particular trip.

His next move was to join a whaling crew in local waters.

I believe the whale boat was manned by three men: the gunner, the boat puller and the steerer.

The gun which shot the harpoon was a muzzle loader, which was shot from the shoulder with a terrific kick. After the harpooning, a bomb was shot into the whale in order to kill it, but sometimes the gunner's shoulder was so sore he would skimp on the necessary amount of powder to drive the bomb home. When this happened, the bomb would explode and blow out some blubber without touching a vital spot.

I remember my father telling us about this happening at the mouth of the Little Qualicum River. Seven hours later, they managed to kill the whale at the mouth of the Fraser River, a distance of some sixty miles by the course of the whale.

In the winter, my father made fresh fish oil from dogfish livers, as there was no mineral oil in those days.

In 1877, he purchased an eight-ton sloop. In 1879, he married my mother, who came from what is now North Vancouver. [98] My father became an expert in making fish oil without a smell. It was used for machines and commanded a higher price than ordinary dogfish oil.

He made his headquarters Northwest Bay and Departure Bay.

In 1882–83, he wintered at Little Qualicum [99] and in '83 he made application to purchase 160 acres at Qualicum. His application was accepted at one dollar per acre. Today that does not seem much money, but in those days it was plenty. My father received his deeds in 1885 and the property was described as District Lot 9. Surveyed at the same time were District Lot 10, owned by Harry Austin, and District Lot 11, owned by Mike Fitzgerald. They were the first waterfront property owners at Qualicum, which has now developed into a thriving community.

I was born aboard father's sailing sloop, the *Sally*, at Northwest Bay on March 18, 1884. During that year, my father commenced to build a home at Qualicum. He purchased the lumber at a small sawmill on Denman Island and brought the lumber to Qualicum on the deck of the sloop, and in time our house was completed. [100]

Chapter II

During the summer of 1885, my father built a dyke across the main slough to keep the water from surrounding the house. This dyke was about 125 feet long, 12 feet wide and 10 feet high. This was quite an undertaking with a homemade wheelbarrow with a wooden wheel.

His next job was to build a barn from split cedar. When this was completed, he purchased six head of stock (cows) and in a few years developed a herd of some 40 head of cattle.

Father left the sloop anchored in the slough and lived on our new home. Early in 1886, my sister Mary was born in that home, my brother James in 1888, and my sister Annie was born in 1891. [101]

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[98] According to her great-grandchildren, Sarah Coqulamat was an Indian woman from Squamish, widowed with children when she married Thomas Kinkade; see Wylie (1992), page 26.

[99] *The History of Nanoose Bay*, page 93, has "KINKAIDE (or KINKADE), THOMAS. 1882. He came from Ireland and in 1879 married an Indian woman from north of Vancouver. The winter of 1882 they spent in their sloop, the Sally, in Northwest Bay. He was occupied in making fish oil. During the winter, their son Thomas Jr. was born on board the sloop. The family then moved to Little Qualicum River. Thomas Jr. died at Qualicum Beach in 1951." M.W. Nicholls et al [eds.] (1958, 1980, 1990, 2006).

[100] For photos of the house, see *The Kinkade House at the Mouth of the Little Qualicum River*, below.

[101] James was killed in World War I; see Wylie (1992), page 27. Thomas Jr died in 1951. Annie married a Crump and died in 1956. Mary married a Berray and died in 1967. Thomas, Mary and Annie are buried in the Qualicum Beach Cemetery; see FindAGrave here, here and here.

Years later, the old sloop *Sally* sank at anchor and gradually broke up. My father still carried on his fish oil business with an oilery at the spot where McMillan Brothers now have a saw mill. [102]

The whole district as far as Big Qualicum was known as North Nanaimo.

In order to cast your ballot at an election, you had to travel to Wellington.

Father would walk to Englishman River and stay with the Hirst Brothers, who, in those days, had a large farm on the river flats and had many head of cattle.

Early on election day, they would start out on horseback for Wellington to vote. They would stay in Wellington at night and return next day.

My father and other settlers worked very hard to have the road then known as the Comox Road extended to this district. In those days, it ended at Englishman River and was more or less a wide trail, roughly graded.

Shortly after, it was extended as far as French Creek at Mr. Bott's place on the beach (now Mrs. Tryon's).

The road was extended from French Creek to Little Qualicum River in the years 1894–1895, to Big Qualicum in 1896–1897.

As they worked from the Comox end as well, the road was completed and joined at the sand hill about a half mile beyond the Deep Bay Road in August 1899.

I might say here that the road camp was open from June 1 until the end of September. The crew numbered some 30 to 40 men. They all lived in tents, each doing his own cooking on an open fire in front of the tent.

They went to work at 7 a.m., had an hour at noon, and finished up at 6 p.m.

For several years, the pay was $2 per day; during the last two years, it was $2.50.

The entire road was built by hand, with picks, shovels, axes, levers and hand-spikes. Transportation: just good shoe leather.

Beginning in 1889, other settlers came into the district, including Alec Tranfield, [103] whose place is known as Echo Valley farm; Walter Jas. G. Hillier, [104] his place is now known as Arrowsmith Farm No. 1; Sandy Clarkson, his place is now Arrowsmith No. 2; S. B. (Stiley) Hamilton, Arrowsmith Farm No. 3; and at French Creek, Mr. W. H. Lee and family.

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[102] The McMillan Brothers had three sawmills in Little Qualicum at different times; the one referred to here was near the Kinkade house at the mouth of the Little Qualicum River.

[103] Albion Inkerman Tranfield. The literature has both *Alex* and *Alec*.

[104] The name is actually *Hellier*; see Wylie (1992), page 28. The misspelling *Hillier* is so common that it has not been corrected here or elsewhere.

Mr. Lee was the post master for many years. The people of Qualicum got their mail there at least twice a week. Then in that area were R. F. Hickey, Robert Craig, James Lowery, and the Parks family at Englishman River. In later years, it became known as Parksville. There are many more I could mention, but that would be another story.

Chapter III

In 1897, the first school was built on the property where Ben Lowe's Shell Garage now stands. [105] This school was centrally located in order to give all children an equal opportunity to attend school, with special advantages to none.

From the west came the Hanna family, six children, distance three miles; Kinkade family, four, two and a half miles; De Greek family, four, two miles.

From the east came the Crump family, five, three miles. [106]

From the south, the Hillier family, four, distance three miles; the Clarkson family, four, two miles.

The school opened with some 27 pupils in September, 1897, and was closed in 1899 — reason: insufficient children. The Hanna family moved to Arizona; the De Greek family moved to Van Anda on Texada Island; Clarkson's to Nanaimo; and the Hillier family to the Queen Charlotte Islands.

So you can see by this our educational opportunity did not last long and has been a great disadvantage throughout our lives. I strongly believe a good education is a person's greatest asset in life.

First "Gas Buggy"

I would like to mention here that the first gas buggy or buckboard was owned by Mr. Morrison at Errington about 1909. It was steered by a lever instead of a wheel and had high rubber-tired wheels like a buggy.

The first cars in the district were Ford touring cars owned by James Kinkade and Frank Plummer. That was about 1910.

I stayed on the farm with my father. My principal job was to care for and drive the team of horses. I used to get considerable work on road repairs, such as hauling gravel, and hauling beef and veal to the butcher in Nanaimo.

We had a real good team of horses that would go to Nanaimo in six hours. Today we can go to Nanaimo in about 45 minutes.

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[105] Corner of Island Highway 19A West and Memorial Avenue
[106] At that time, the Crump family resided at Yanbury Road, near Eaglecrest; they later moved to Little Qualicum.

In 1907–1908, I worked on the construction of the fog stations on Ballenas Island, Sister Rocks, [107] Yellow Rock [108] and Ivory Island, [109] and the building of the wireless station at Lazo, near Comox.

In late 1908 or 1909, I worked on the construction of the new wing of the Rod and Gun Hotel, Parksville, operated by Mrs. Ann Hirst, and in 1910 on the building of the Salvation Army houses at Coombs.

Previous to the building at Coombs, I joined Walter Ford's crew, clearing land at Coombs. In June of that year, my working partner, George Hutchings, was struck on the side of the head by a sapling and died in the Nanaimo Hospital. I quit the woods, never to go back again. George was buried in the little church yard at French Creek. [110]

Mr. F. C. Jones took over the Clarkson place, now Arrowsmith Farm No. 2, about 1908. He had a large family. A public school was started on the Jones farm in one of the buildings in 1909.

In 1901, I met Miss Elizabeth Mitchell, school teacher, and we were married in January 1912.

My mother died in 1912 and is buried in the church yard at French Creek.

In 1913, my father sold the farm, retaining 20 acres, and in 1914 we were in the act of building a new home when my father met with an accident. He was thrown from a carriage when the team ran away and died soon after, and is buried beside my mother in the cemetery at French Creek. [111]

Our son Gerald was born in March 1913.

We completed our new home and moved in September 1914. We lived in that home for 10 years.

Chapter IV

In 1924, we built the Shady Rest Hotel.

When we built the Shady Rest, there were only five small cottages, Tillicum Court, the Log Cabin and the old boat house along the waterfront. In the last 25 years, over five miles of the waterfront has been built up, and we often look back to the old school some 52 years ago with its six families, homes built from hewn logs and split shakes, crude but comfortable.

Today we find some of the nicest homes on Vancouver Island, built on a solid foundation in a setting of natural beauty. Qualicum is known all over the world as one of the greatest summer resorts in Canada, with its miles of silvery sands and its magnificent sunset in a setting of natural beauty, which makes Qualicum so restful even to the most fidgety soul.

Qualicum now has nine up-to-date hotels and sixteen auto courts.

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[107] Sister Islets
[108] Chrome Island
[109] Near Bella Bella
[110] See *Saint Anne's Anglican Church, Founded 1894*, below.
[111] Photos and transcriptions of the headstones for Thomas and Sarah Kinkade are presented under *Saint Anne's Anglican Church, Founded 1894*, below.

In the early days, fish and game were very plentiful. There were deer, elk, bear, ducks, geese, brant and grouse as tame as chickens.

My father had a cap and ball .44 pistol. In order to shoot from the shoulder, he fashioned a wooden stock and was then able to bag many deer.

Soon after he located at Qualicum, he was able to get a new .44 rifle, one of the first six which came to the Coast, made by Winchester, model 1873.

I still have both of my father's guns.

He also had a muzzle-loading shot gun. One shot from the old shot gun and the family had ducks, brant or geese for days.

[Bottom line on the page is cropped.]

shot and poisoned many wolves along the banks of the Qualicum river as far up as the present park at the Falls.

Trout were very plentiful — they could be caught at any time of the year and they were not choosy in regard to bait.

Every river in this district was crammed full of salmon, from the sea to the falls.

About 1903, three drag seine licenses were issued by the Department of Fisheries, one at Englishman River, one at Little Qualicum and the other at Big Qualicum River.

As far as I know, these drag seine licenses were farmed out to Japanese fishermen.

It took about 40 Japs to handle each of these drag seines. A long rope was attached to each end of the seine and brought to shore to a capstan, which the Japs wound round and round with a kind of sing-song until the seine was brought to shore.

I saw some 17,000 fish taken in one haul near the mouth of the river.

At each place, the Japs had two great sampan boats, which would carry some 5000 fish and were propelled by four long sweeps.

The largest saltery was built at Little Qualicum. It was 130 feet long by 60 feet wide and 10 feet to the plate — all built from split cedar.

I saw some 500,000 salmon piled in this shed like cordwood.

The salmon were packed in boxes four feet long, two feet wide and one foot deep.

Some 450 pounds of salt fish were packed in each one of these boxes, and the market was China.

In 1907, the Japs brought the first gasoline engine to Qualicum

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horsepower engine. It had no muffler and sounded like a cannon. Things happened quickly after this — the Japs had two power boats which they operated side by side, with half the seine in each boat. When a set was to be made, one boat circled right, one to the left. When they met, they were tied together and the seine pulled in by power winches on each boat. Steel rings were attached to the foot line, through which a long line was woven.

As the power winches hauled in on this line, the foot line came together, making a purse which has since become known as the purse seine.

In 1910, and for many years after, purse seine boats operated in this area from Englishman River to Big Qualicum, where at one time only three licenses were granted. As many as 75 seine boats were in operation and our rivers were almost depleted.

It became so bad that our Fish and Game Club and Board of Trade, in co-operation with our Federal member and Senator, were able to have this slaughter of our salmon stopped.

Purse seine fishing from Englishman River to Nile Creek has been prohibited and gill net fishing does not open in this area until October 10.

Through these measures our rivers are again receiving a fair number of fish. Sport fishing is becoming better and is one of our greatest attractions for tourists throughout the whole district.

I acted as guide for tourist fishermen and had the opportunity of meeting many people from nearly every province in Canada and many states in the United States, and they all say there is nothing better than Vancouver Island.

Chapter V

Between 1910 and 1914 the Parksville – Qualicum Beach district continued to grow. Those years were featured by the building of the Esquimalt & Nanaimo Railway and commencement of the Qualicum Beach Hotel golf course, and the first store and post office in Qualicum Village.

During the First Great War, 1914–1918, Qualicum Beach suffered the loss of many of its young men, and there were similar losses during the Second Great War.

Since the war, Qualicum is back in stride again and many lovely, permanent homes have been built on a solid foundation — yes, as solid as the rock of Gibraltar.

Qualicum is noted for its sport fishing. Here the sportsman can take salmon on a fly up to 25 pounds or more on a six-ounce rod. Use of deep lines with many pounds of lead is not recognized as sport fishing anymore. Many large salmon have been landed with a six-pound test line and, believe me, it's a lot of fun. This has been proven by many men rom both Canada and the United States.

In conclusion, just a word about some of our old-timers.

Mr. William H. Buss, now in his eighties, has played a big part in the building up of this district. His son Billy is manager of the Shady Rest boathouse. Billy was in the Navy during the First Great War, and he certainly knows how to handle boats.

Then there's Dick and Jack Dougan. Parker Belyea, the Parks brothers, George Lane, E. Sanders and many other old-timers who have helped build up this area.

I recall, too, that Elijah Priest, Alec Tranfield, Stiley Hamilton and my father, Thomas Kinkade, located the Alberni Road around the north side of Cameron Lake and over the mountain to Alberni.

When the railway was built, the highway was changed to the south shore.

In 1924, Charlie Gordon started the first stage service between Courtenay and Nanaimo with two seven-passenger Hudsons. In 1925, arrangements were made with the Shady Rest Hotel by Mr. Gordon for a stage depot. In the intervening 25 years, the service has grown from two Hudsons to the Vancouver Island Coach Lines service, with modern buses covering practically all parts of Vancouver Island.

Like the bus line, the little bus depot has also grown and the Shady Rest now provides better service and accomodation for the travelling public.

After many years of hard work, we in the district succeeded in electing a capable man in the person of H. J. Welch, MLA. He was re-elected again this year, when the entire district showed its appreciation of his efforts in the Legislature. Through the hard work of Mr. Welch and others, the Island Highway — one of the best in British Columbia — will be completed within two years. It will provide a first class highway to Campbell River and beyond. The Canadian Highway to the Alberni's is also nearing completion.

Fishing is now my hobby and during the past few years I have been acting as a guide for many visitors to the Qualicum Beach district. It is a very interesting occupation and it gives me the opportunity to meet people from many parts of the world.

Throughout the years, it has been a pleasure to watch the steady growth of the Qualicum Beach district. We now have Qualicum College, a private school for boys; three churches; a shopping center surpassed by none; a bank; theatre; roller rink; recreation park; children's playground; and an excellent community hall, to which a valuable addition has just been made.

There are many community organizations and service clubs; a radio-equipped taxi service; and a nine-hole golf course along the waterfront, overlooking the Gulf of Georgia to the many islands and the snow-capped mountains of the Mainland.

Mrs. Kinkade and I retired from business about five years ago and now live in a comfortable home a short distance from the Shady Rest Hotel. Our son Gerald and his good wife are managing directors of the hotel. Gerry is very much like his grandfather and works hard for the advancement and welfare of his community and the district as a whole.

Well, that's the Kinkade story, and as I look back over the years, I can say with all sincerity that I have certainly enjoyed my long residence in this district.

The End

History of the Little Qualicum River Estuary

Appendix B. Little Qualicum River Estuary, Regional Conservation Area, 2010–2019
Management Plan. Regional District of Nanaimo, Recreation and Parks. June 2010.

Thomas Kinkade Jr., son of the first landowner at the Little Qualicum estuary, documented Aboriginal use of the estuary from the late 1880s. There were no Aboriginal People living there by that time, though there was evidence of a large (80' x 400') stockade recently built and burned down and the bones of many bodies lay about the spit. Kinkade Sr. was told that the people had succumbed to small-pox, and the stockade had been burned by the few remaining survivors before they left. Other bodies were found in canoes or in cedar boxes placed on the limbs of spruce trees. Kinkade Sr. interred the remains on his property.

Kinkade Jr. noted that Qualicum, Nootka and Haida people continued to visit the Little Qualicum estuary and camped along Qualicum Beach. They built fish traps in the estuary by driving rows of cedar posts into the ground to form multiple compartments. Willow switches were woven between the posts and long wings were used to guide the fish to one main entrance. When the tide went down, the fish were gathered. In July and August, the people collected cockles, horse and other clams, and wove them onto slender sticks, which were placed on racks and sun-dried. If the weather was wet, they built smokehouses with cedar, and used maple and alder wood to smoke the shellfish.

Thomas Kinkade Sr.'s first look at the Little Qualicum River in 1867 was from a whaling vessel, when he and other crew members harpooned a whale at the river mouth. In 1882–83, he and his Aboriginal wife wintered on a sloop in the estuary; years later it sunk while anchored there. In 1887, Thomas Kinkade was granted Lots 9 and 11, including the spit, thus ushering in one of the oldest settlements on Vancouver Island. The Kinkades constructed a dyke 125 feet long, 12 feet wide and 10 feet high across the main slough to keep the water from surrounding their house. The family raised cattle and ran a fish oil business for the servicing of machinery.

In 1903, Japanese fishermen holding a drag-seine license collected 17,000 fish in one haul at the Little Qualicum estuary. A 130 foot by 60 foot saltery was constructed there from split cedar, and many large boxes each containing about 450 lbs of salt fish were transported to Chinese markets.

In 1907, the fishermen began using gasoline-powered purse seiners. Within a few years, the number of seining vessels harvesting at the Little Qualicum, Big Qualicum and Englishman Rivers estuaries had increased from three to 75, and the rivers were almost depleted of fish. The Board of Trade and Fish and Game Club worked with the federal MP and Senator to prohibit seining in the area and delay gill net fishing until after October 10th. Eventually salmon populations recovered to some degree. Records from the Shady Rest Hotel showed that fishermen who caught 32 lb salmon were given gold buttons, and salmon up to 20 lbs were considered so insignificant that they were not even weighed.

The Kinkade farm was sold, subdivided into numerous lots and in the 1930s, partially re-consolidated. In 1940, Sherwood and Maureen Marshall purchased about 80 acres of the original farm; they bought the spit itself in 1962.

The low marsh area at the estuary was a log booming ground from the 1930s to the early 1950s, with a sawmill operating on the spit for a few years after the war. Cattle grazed the marsh for many years after the war.

In 1974, the Marshalls donated 29 ha (72 acres) of their estuary lands to the Canadian Wildlife Service for use as a migratory bird sanctuary, and the Qualicum National Wildlife Area – Marshall Stevenson Unit was born. The CWS also managed the undeveloped portion of the Marshall's spit and obtained informal tenure over foreshore Lot 379 (the former log booming area) in 1982. In 1993, the WMA was created and MoE took over management of the river mouth and lower estuary.

In 1985, a portion of the old west access road used to haul logs to the storage area by the mill pond was removed to restore tidal flow to the southern marsh. Log culverts had restricted estuarine circulation and the cycling of detritus, and discouraged the use of this area by wintering migratory birds. Although there had been no vehicular traffic on the road since it was officially closed in 1974, there was considerable opposition to the physical removal of the road from fishermen and other pedestrians. Because the estuary is small and wintering birds easily disturbed, CWS viewed the restriction of pedestrian access as an additional benefit.

Little Qualicum Pioneers

Compiled by Margaret Yorke. Stamped with "Archives of British Columbia".
Author unknown. No date.

Little Qualicum, the name by which the District now called Dashwood was first known, was settled by Mr. Thomas Kinkade and his family in 1882. [112] They came to the east side at the mouth of the river. Two sons and two daughters were born there: Thomas, Mary, James and Annie.

Mr. William Buss [113] came to Little Qualicum in 1887; he married one of Mr. Kinkade's step-daughters.

Mr. A. B. Crump [114] brought his family to the west side of the river in 1896. The nearest Post Office was at French Creek. Provisions came by steamer, which was met by a row boat from the shore. In case of severe weather, the provisions had to remain aboard ship until her return down the coast. Then if the weather permitted, they might stop.

Horses and wagons were the means of travel in those days. They found the hard sand beach the best road as far as French Creek; there they came on the main road. Occasionally Mr. Crump would walk to Nanaimo, a distance of over thirty miles.

There was no town of Qualicum Beach, but going over the old Hamilton trail, part of which still remains leading off to the right, just above the present "Welcome" arch way, they could reach families on the Hilliers and Alberni roads.

The first school house was built on the ground opposite Dr. Davidson's house. [115] The present school district at Dashwood is still officially termed the Little Qualicum school district. The name seemed to change when the E. & N. railroad went through in 1914. At first, the name Crumps appeared on the station, but later was replaced by Dashwood.

For several years before the railroad was built, Mr. Crump had the contract to carry the mail from Parksville to Comox, a distance of fifty miles. This he did once a week with a horse and two-wheeled cart. The mail was carried from Parksville to Little Qualicum three times a week. As settlers came to Qualicum beach, he left a mailbag off at Dr. Davidson's corner for them.

The bridge over the Little Qualicum River was built in 1895; previous to that time, the river had to be forded. The Island Highway between French Creek and Courtenay was completed in 1898.

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[112] The text has 1872; however, Kinkade first wintered at Little Qualicum in 1882. See *The Kinkade Story: An Upper Island Epic*, above.

[113] William Henry Buss (b. 1865 in Wisconsin) was the son of George Buss (b. 1843) and Mary Ellen Crotty (1851–1915). According to this source, they came to Qualicum together in 1888. The 1891 census of North Nanaimo lists nine members of the Buss family.

[114] Alexander Benjamin "Ben" Crump (1858–1942) and Mary Ellen Crump (1851–1930). See here, here and here, and *Saint Anne's Anglican Church, Founded 1894*.

[115] Dr Campbell Davidson (1877–1940) lived on the site of what became the Old Dutch Inn and later the Qualicum Beach Inn. See this article on page A31 of the 27 January 2015 edition of the Parksville Qualicum Beach News, and this obituary in the March 1940 edition of the Vancouver Medical Association Bulletin.

Mr. and Mrs. Crump built the hotel now known as the Dashwood Hotel. For many years, it was the only stopping place between Parksville and Union Bay. Mr. and Mrs. Crump are still living, but their home is now in Courtenay, having sold their hotel business eight years ago. Mr. Sam Crump, only son of Mr. and Mrs. Crump, Mrs. Frank Thurlborn, Mrs. P. L. Good, daughters, are still residing at Dashwood. [116]

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[116] The handwriting of this last sentence is different from the rest of the article.

The Kinkade House at the Mouth of the Little Qualicum River [117]

Photos by Timothy Lawson, September & October 2016

View showing the front door to the original building.

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[117] See *Qualicum Beach: A History of Vancouver Island's Best Kept Secrets*, page 26, regarding the discrepancy in the year that the house was built: 1878 according to the great-grandchildren of Thomas Kinkade Sr. or 1886 according to Thomas Kinkade Jr. The latter states in *The Kinkade Story: An Upper Island Epic*, above, that building of the house commenced in 1884, which is almost certainly correct. See also Kinkade Farmstead on the website of Canada's Historic Places.

View from the opposite corner, showing the additional section.

Access to the Kinkade House from 3567 Island Highway 19A West.

Japanese Salteries

Images & Voices of Lighthouse Country, page 8

Rita Levitz & Leah Willott

There was also a Japanese saltery at Deep Bay dating from at least 1905. Beginning in the late 1880's, the Japanese established salteries up and down the coast. The salmon canning industry was the richest fishery in British Columbia. The herring fishery was left to the Japanese. These dried and salted herring were shipped abroad to the Asian market. Dry salt chum were also exported. In addition to the saltery at Deep Bay, there were salteries at the Big Qualicum, Little Qualicum, Englishman River, and Northwest Bay.

Appendix B. Little Qualicum River Estuary, Regional Conservation Area, 2010–2019 Management Plan. Regional District of Nanaimo, Recreation and Parks. June 2010.

In 1903, Japanese fishermen holding a drag-seine license collected 17,000 fish in one haul at the Little Qualicum estuary. A 130 foot by 60 foot saltery was constructed there from split cedar, and many large boxes each containing about 450 lbs of salt fish were transported to Chinese markets. [118]

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[118] The source of this text is *The Kinkade Story: An Upper Island Epic*, above, which has additional information on the Japanese saltery at Little Qualicum.

Qualicum Beach Has Colorful History

Daily Colonist, Victoria, British Columbia

10 May 1953, page 2

To the early pioneers there was no Qualicum, no Parksvillle. The whole area from Wellington was known as North Nanaimo and the settlers of the district regarded themselves as members of one and the same community. A hike along a rough trail from Little Qualicum to French Creek was but a commonplace journey to collect mail; the additional four miles to Englishman River, a mere jaunt to pick up groceries at Andy Hirst's store; and a horseback ride to Wellington, but an incident of a ballot.

THE PIONEERS

The pioneers who disembarked from sloop or paddle wheel steamer at Beaver Creek wharf or reached Englishman River by horseback or buckboard after a jolting four-hour journey from Nanaimo found a land very different from today. The few homesteads and clearings were but untidy patches lost in the primeval forest that stretched down to the edge of the sea. The country teemed with fish and game. In season, every river and creek were filled with salmon from sea to falls. Cougars lived off the deer that were everywhere abundant. Whenever there was deep snow, wolves preyed on the floundering elk. The grouse were as tame as chickens. It was a land where, in the evening, the Indians would wait in their dugouts offshore to shoot bear decoyed by dead salmon left on the beach; a land where the natives buried their dead in boxes, high in trees, or left them in their canoes on the beaches equipped with guns and ammunition for the happy hunting grounds. It was a land that gave and demanded, and especially did it demand strength and vision from those who were to carve their homesteads from its wilderness.

NAMED DISTRICTS

The first resident landowners in the area represented many countries. In 1874, John Hirst, an Englishman, took up land on the river flats of present day Parksville. Two years later, John Enos, a Portuguese, settled at Nanoose Bay. A year later, Henry De Greek, a Frenchman, pioneered the area later known as Qualicum Beach. Other settlers followed. Attracted by fertile peat swamps lying at the foot of the first mountain ridges, Duncan McMillan, a Canadian, settled in and named the district now known as Errington. About the same time, 1885, John Sullivan, an Irishman, bought property in Coombs. Four years later, Walter Hillier, an Englishman, located his farm in the district now bearing his name. By that time, the families of the area included: From Nanoose, the Tibets, Belyeas, Williamses, and Robertses; from Englishman River, Parks, Davises, Pillers and Craigs; in Errington, the Morrisons; and in the Qualicum area, the Jacksons, Crumps and Kinkades. Thomas Kinkade, the seafaring son of an Irish family, had settled on the Little Qualicum River Flats shortly after the birth, in 1884, of his eldest son, Tommy, aboard the sloop "Sally," lying off Northwest Bay.

VILLAGES GROW

As the population increased, a small village grew up in the Englishman River area. Since the Park family looked after the post office, it became known as Parksville. A log hotel, a grocery store, and a few

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scattered houses composed the settlement. A telegraph line joining Nanaimo with the mining town of Cumberland linked the district with the outside world.

BUILDING ROADS

Transportation gradually improved as men, working long hours for two dollars a day, forced their way up the Island. By 1895, a good team could travel from Nanaimo to Little Qualicum in six hours. By the turn of the century, roads linked the district with both Comox and Alberni. At the Halfway House, on the hill overlooking Parksville, stage coach drivers pulled in their four-in-hand outfits for an overnight stop on the Nanaimo – Alberni run.

With the railway came speculators and settlers. Land syndicates, financed by British capital, purchased vast areas to subdivide into farm and village. Cost seemed to matter little and money poured into the district. Roads of the Vancouver Island Fruit Lands Limited crisscrossed the region from Errington to beyond Hillier. By 1912, the townsite had been laid out and the first store and school built there. The next year saw the railway station erected. Many of the residents prominent in the community today came to Qualicum at this time.

LEADERS IN AREA

By 1914, the two largest villages, Parksville and Qualicum, one with a history of steady development and the other with a record of more spectacular growth, had emerged as district leaders. Smaller centres were growing up, each with its own post office, store and school. The growing population had much to be proud of. Many who had come hoping for quick gain stayed, charmed by the scenery, climate, and the opportunities of a good life in a land where the rain in winter, replacing the snow of less favored regions, made the clear skies of summer appear even more blue. In this land where there was to be gained from the sea, the soil, and the forest, 1914 found both the old-timer and new-arrival full of hope for the future of uninterrupted prosperity. Though the age of mass secondary education was still far ahead, schools were being built that would have to serve a different age with different problems.

Although the boom days of the pre-war period were gone, peace found a continuing faith in the future of the district that brought renewed growth. This growth has been steady through the years and now all communities are striving.

[Photos: Sunset Inn at Qualicum Beach. The Beach a Popular Play Spot in Summer. The Qualicum Beach Hotel.]

Qualicum Beach [119]

Henry Shuster

Owing to its unique attractions, its many fine lakes and streams abundantly stocked with trout and other game fish, its varied wealth of game birds and animals, its great forests of fir, cedar, spruce and hemlock, its splendid wagon roads and automobile boulevards, and its mild winters and cool, clear, refreshing summers, Vancouver Island is already widely known and appreciated as a favorite summer resort of North America.

Vancouver Island is the largest of the Pacific Coast islands, being 285 miles in length and averaging about sixty miles in width, embracing more than ten million acres of land. It is separated from the mainland of British Columbia by narrow channels, studded with small picturesque islands. The Island is noted for its great forests of virgin timber, its extensive coal fields and mines, its mineral wealth and its thousands of acres of excellent farming land.

Qualicum Beach in its wildest days was ever a favorite loitering place. Like all the shoreline of the eastern coast of the Island, it is sheltered from the disturbances of the open ocean. Its tidewater is warmer than that of the ocean on the west coast, and its wide, level beach of hard, white sand forms one of the few faultless bathing places of the Pacific Northwest.

This white sandy beach extends across the entire front of Qualicum Beach Townsite, a distance of two miles. The sea recedes here for a distance of upwards of a quarter of a mile, leaving exposed to the sunshine a beautiful stretch of white sand which warms the waters of the incoming tide, thus making bathing ideal. The absence of any undertow or treacherous currents also render it entirely safe for children, as well as grown persons who have not learned to swim.

Qualicum Beach is situated thirty miles northward from the seaport of Nanaimo, 102 miles north from Victoria, the capital of British Columbia, and about fifty-five miles northwestward from Vancouver, the metropolis of Western Canada. Some of the finest scenery of Vancouver Island and the adjacent mainland is in full view from Qualicum Beach, and the smooth beach itself faces the fine marine view afforded by the usually placid Straits of Georgia, in the midst of which lies evergreen Lasqueti Island. Immediately north and east of it is the larger, loftier and more rugged Texada Island, while one obtains inspiring glimpses of the serrated, snow-capped peaks of the Coast Range on the eastern horizon. Westward are afforded noble views of the Alberni Range, with a glimpse of the iridescent crest of Mount Arrowsmith, rising to a height of more than 7,500 feet, some fifteen miles distant.

The woodland scenery around Qualicum Beach is pronounced by tourists from all parts of the world to be among the finest on the American Continent, particularly that of the dense and lofty forests along the Canadian National and Pacific Highways to Cameron Lake, the delightful interior mountain watering-place, less than eight miles distant from Qualicum Beach.

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[119] This article is available online here.

The plan of Qualicum Beach Townsite is an excellent example of modern landscape designing. The townsite embraces the entire two miles of sandy shore frontage and the area of the shore land included is about 300 acres.

About one hundred acres lying adjacent to the beach is under development as a golf course. This is elliptical in form, and lies lengthwise to the shore, all parts of the course commanding an unobstructed view of the water.

Behind the shoreline the land rises gently and forms natural terraces and low benches. To the rear of the golf course is the land planned for homesites, attractively wooded with fine young firs, cedars, pines, and a few large-leaf maples, some flowering dogwood, syringa and wild currant bushes.

Along the foreshore the main island highway stretches to Nanaimo and Victoria southward, and to Union Bay and Comox northward. Meeting this at both ends of the golf course is the new Crescent Boulevard of Qualicum Beach, forming a fine driveway completely encircling the golf course, and accessible to the streets and roads of the entire townsite.

Although the tennis courts and the cricket ground at Qualicum Beach are to be both adequate and carefully laid out in every particular, it is admitted that the superb 18-hole golf course will be the outstanding feature of the Qualicum Beach enterprise. This course has been designed by a golfing expert who has had over twenty years' experience of most of the favored courses of the United Kingdom, and who has had experience of the laying out of courses. He found the Qualicum Beach situation ideal for the purpose, the soil being sandy loam, pronounced by Messrs. Sutton, of Reading, England, to be the finest possible for the production of good, wear-resisting turf, enabling natural grass "tees" to be used.

A great feature will be the abundant natural hazards, such as exist on the best seaside courses in the United Kingdom. The holes have plenty of variation, both as regards length and general outlay. A beautiful creek runs down through the links, and will be crossed at three separate holes. The whole course lies along the seashore, so that the magnificent view will be seen during the whole round of the course. Its total length will be just under 6,000 yards, the individual holes varying from 130 yards to 550 yards. It is hoped to have nine holes open in July by the aid of temporary greens.

A letter has been received from Mr. James Braid, open champion, 1901, 1905, 1906, 1908 and 1910, stating that he will send out one of his trusted assistants as green-keeper, club-maker, etc. He will arrive in time for the opening of the course. The course has been so planned that the first and last holes are situated adjacent to the commodious new hotel, which it is expected will be ready to receive guests by the beginning of July of this year.

Marram grass and sand dunes will impart zest to the sport, while the greens will be laid out with infinite care. No rocks exist on the course.

Qualicum Beach is most favorably situated with regard to accessibility from the chief centres of population of British Columbia and the state of Washington, as it may be reached comfortably and expediently by both land and water, being a three hours' trip from Vancouver and a five hours' trip from Victoria. The distance by sea from Victoria is about 108 miles, and by land over the Esquimalt and Nanaimo Railway (Canadian Pacific) about 101 miles. Over the Pacific Highway, the favorite scenic automobile road of the province, the distance is about the same as by rail, and, indeed, the scenic

highways of this part of Vancouver Island are alone attracting sightseers and pleasure-seekers from many lands. These roads are all well built, carefully crowned, and kept in excellent repair.

Qualicum Beach is within still easier reach from Vancouver, from which city one may enjoy a two hours' passage on the Princess Patricia, the swiftest passenger boat on the Pacific Coast, landing at Nanaimo. Here one may go either by rail, by the Island Highway, or by motor boat to Qualicum Beach, the distance being a little less than thirty miles. A regular motor bus service is now being established to operate between Nanaimo and Qualicum Beach, while a motor-boat service is also projected for operation during the coming summer.

McBride, the junction of the Esquimalt and Nanaimo Railway and the Comox extension of that line, now under construction through the townsite, is but seven miles from Qualicum Beach, while Hillier Station is but four and a half miles distant. The Comox extension, which is nearing completion, will have a station on the townsite.

Those who enjoy the various forms of angling in stream, lake or sea, will be delighted by the opportunities afforded them while staying in Qualicum Beach, for indeed this particular district is quite well known among sportsmen as one of the most favored localities, not only for several kinds of trout, but also for its splendid sea-fishing in the immediate vicinity, where salmon trout, trout and salmon provide plenty of exciting sport in season, especially in spring and autumn.

It is claimed by well-informed anglers that trout fishing in the Qualicum Beach district is not excelled anywhere on Vancouver Island, whose prolific trout streams and lakes have earned considerable distinction. Both Qualicum and Little Qualicum Rivers are noteworthy in this particular. Both these sparkling streams, with their many secluded pools and bush-shaded eddies, are apparently ideal loitering places for the brook and rainbow trout, and the same may be said of Whiskey Creek and Englishmen's River. In Qualicum River and Englishmen's River there are also a great number of Dolly Varden speckled trout, which average a much larger size than other varieties.

Cameron Lake, a little more than seven miles west from Qualicum Beach, and reached by the Pacific Highway and the Esquimalt and Nanaimo Railway, is also of wide repute for its trout fishing, its singular beauty, its unfathomed depths of pure mountain water, and the prodigious height of the mighty trees covering the steep hills that encircle it. It is here, at the eastern end of the lake, where the Canadian Pacific Railway Company maintains its well-known mountain chalet.

In the wooded valleys of the Qualicum Beach neighborhood, such fine game birds as willow or native grouse, English or Chinese pheasants and California quail are quite plentiful. Ducks and geese, and, in the fall and winter, the highest prized waterfowl of all, the Pacific brant, are common to the waters of the Straits of Georgia. In the higher lands westward from Qualicum Beach the hunter will have no difficulty in finding mountain quail, blue grouse and pigeons; and also in that district there are plenty of deer, bear, cougar or mountain lions, as well as wildcats and other smaller animals worthy of his nerve and skill.

A marked advantage of the climate at Qualicum Beach is its uniformly long, clear, cool summer season. Usually from the middle of May till the middle of September there is scarcely any rain, nor storm of any kind. Clear skies, a bright sun, temperature ranging from 60 to 85 degrees, and a light breeze refreshingly laden with the spicy odor of the spruce, fir and cedar forests are the prevalent conditions. The summer nights are always cool, and as there are no mosquitoes or other insect pests near shore, a summer outing anywhere along the coast of British Columbia means an invigorating rest.

Precipitation records were kept at Little Qualicum for the last two years, with total precipitation results annually as follows: 1911, 29.38 inches; 1912, 35.72 inches. The corresponding records at Victoria were 24.19 and 29.85 inches. This rainfall comes mostly during the fall and winter months from October till April, the heaviest rainfall being usually in November and December. There is rarely heavy snow. The average winter temperature is about 40 degrees.

[Photos: Bathing at Qualicum Beach in April. The smooth expanse at low tide. Mouth of Qualicum River. The shore from another viewpoint. Mill at Nanooose Bay, owned by the firm developing the beach. Quamichan Lake.]

Early Days and Family Life in the Qualicum Beach Station

Qualicum Beach Historical & Museum Society, from notes by Jim Storey, June 1999

Before the railroad, travel to the Qualicum Beach area was by coastal steamer or the old coast road, a rough road with mostly horse and buggy transport.

The station was built in 1912, bringing economic development to the area, along with resort and distribution activity. Surrounding the station were 70 to 100-foot trees, of Douglas fir and cedar, a handsome setting.

Rail stations of the time were community focal points, important for contact with the outside world, by mail, telegraph or in person. Freight and express shipments were eagerly awaited by local residents and businesses. Rail activities stressed punctuality and became the standard by which people set their watches and clocks.

Passenger trains consisted of a steam locomotive and a fuel tender, a baggage car, mail car, two or three passenger cars, and, finally, a lounge and observation car (which demanded higher fares).

The original Qualicum Beach station had no plumbing and minimal heat. By 1921, growing traffic required the services of a Station Master, so a residence was created at the station by taking over the ticket office, plus two waiting rooms and small bedrooms upstairs. Charles White and his family occupied it from 1921 to '29.

In 1921, there was no internal plumbing, so outhouses for each gender were established east of the station. There was one cold water faucet in the kitchen and another on the platform, so a hot water tank was added to the kitchen stove. A rubber bathtub was revealed by lifting a table top, hinged to the wall. Originally, heat came from two stoves, but the children could tell you that not much came upstairs to the bedrooms.

Twelve years later, plumbers did a remarkable upgrade, fitting and soldering a new system in a 'crawl space' of less than 12 inches. Outdoor plumbing was no longer needed.

As the White family became established at the station, a vegetable garden, ice plant and chicken house appeared, along with a large white rooster ready to attack anyone or anything approaching on Station Road.

Mrs. White was an accomplished musician. Her piano accompaniments assisted church choir rehearsals, parts of the choir singing from two small rooms. Other music came from cylindrical records on an Edison phonograph, through a horn of rich mahogany.

Chas. White assumed all the duties of meeting trains and selling tickets, as well as sending or receiving telegrams. Mail and express shipments were eagerly waited by local merchants and citizens.

Various "VIP's" used the track siding north of the station to park their rail cars for dining or sleeping. Lord Byng, Governor General, enjoyed the company of the White children on walks from the station to

the nearby Qualicum Beach Hotel. In 1919, a Royal train brought the Prince of Wales to visit wounded soldiers convalescing at the hotel.

The 1930s brought improvements in roads and highways and a greater demand for automobiles. Rail traffic gradually decreased. The E&N continued to operate as a resource-based freight line, hauling timber, but passenger traffic dwindled.

Saint Anne's Anglican Church, Founded 1894 [120]

300 block Church Road, Parksville, British Columbia

Photos by Timothy Lawson, September 2016

Beginnings

For over a century, St. Anne's Church has stood as a symbol of the faith, determination and courage of the early pioneers of this area. Its history began in 1893, when the Rev. Canon Charles Cooper arrived in Victoria from England. That same year, he travelled to Nanaimo by train and then to Port Alberni by stage. His objective was to build a church in the northern part of the island, as there was no place of worship between Nanaimo and Alberni at that time.

By April 1894, after careful investigation and consultation with the settlers, a site was chosen at French Creek. Canon Cooper purchased the property out of his own funds and subsequently donated three and one half acres to the Diocese of British Columbia for church purposes.

The Building of the Church

The first work bee to clear the site was held on 17th April 1894, and from then on rapid progress was made. Logs were hauled from the bush by teams of oxen borrowed from nearby farmers and hand hewn. On 24th June, the walls were raised with 8 men squaring the corners: Richard P. Wallis, James Lowery, James Dunn, Otto Renz, W. Cheney, W. McKenzie, John McKinnon and B. Harris. Among others at the raising were Canon Cooper, Thomas Kinkade and Mr. Gaetzen. Mr. Cooper promised free burial plots to all those who assisted with the construction.

John McKinnon had the contract for building the church. The lumber came from Andrew Haslam's mill at Nanaimo, and was hauled on a raft by a tug to French Creek Bay, near what was the Lee home, and then taken ashore at high tide. Every available horse and oxen were brought into use as men and animals worked feverishly to unload lumber before high tide. [121]

The finishing touches to the church were completed in time for St. Anne's Day, 26th July 1894, when the Rt. Rev. William Perrin, Second Bishop of the Diocese of British Columbia, consecrated the building and church yard as St. Anne's, Aldemere. Also present were the Rev. Canon Cooper, Canon J.H. Good, the Rev. J.W. Flinton, the Rev. E.G. Miller and a choir from St. Matthew's Church, Wellington. Mrs. Hickey played the organ. The church was filled for the 11:00 a.m. service, and the weather was fine enough for a picnic on the grounds for those who had travelled a long distance.

Canon Cooper was the first minister, and came from Nanaimo every second Sunday to hold services until the Rev. Hugh Wilson was appointed the first resident minister.

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[120] This article is available online here. See also *Little Log Church Parksville Landmark*, The Daily Colonist, 12 December 1948, Island Section, page 10.

[121] The teams of oxen were driven by Ben Crump and Tom Kinkade of Qualicum and George Plummer of Parksville; see Leffler (2000), page 34, and Vera Nordin in *Growth of Qualicum Beach*.

Memorials of Mr. Cooper included a brass lectern, which was placed in the church for the 25th anniversary in 1919, but which was stolen many years later, and the stone font which was donated by Mrs Cooper in 1921, in memory of her husband, who had died in England in 1916.

Additions

In 1921 a new log vestry was consecrated by the Bishop. Many parishioners gathered for a work bee in 1934 to restore the foundations of the church. Because of the rising cost of concrete, cedar blocks were used. A trench was dug around one side of the building, the structure was jacked up, old blocks removed and new ones inserted. That same year, the 1st Parksville Scouts erected the lych gate on Church Road. The present gate was built in 2000.

The bell was installed in 1936 and, two years later, the east window, a gift from E.B. May, in memory of his wife, Dorothy May, was consecrated.

Restoration

Restoration of the church was necessary in 1977, again by volunteers. Insulating paper from the ceiling was removed, and the bell, which had not functioned for some years, was once again able to ring. C.J.S. Cooper of London, England, great-nephew of Canon Cooper, sent a donation toward the work. A special rededication service was held Sunday, 24th July.

The parish records show that the first Baptism in St. Anne's was for Emily Jane Hume, daughter of Robert Hume and Charlot Emily Hickey, on 12th August 1894, and the first wedding united Thomas Kinkade of Little Qualicum and Sarah Coqulamat on 24th October 1896.

Headstones of Sarah Kinkade (left) and Thomas Kinkade (right)

In Memory
of
THOMAS KINKADE
Born
May 11. 1839
Died
Feb. 23. 1914
Although he sleeps
his memory lives
And cheering comfort to
his mourners give

SARAH
BELOVED WIFE OF
THOMAS KINKADE
1850 – 1912
AT REST

Graves of Mary Ellen Crump (left) and Alexander Benjamin Crump (right)

C R U M P

MARY ELLEN
1851 – 1930

ALEXANDER BEN
1858 – 1942

The Qualicum Beach Hotel & General Money

Qualicum Beach Museum Oral History Project. Video 1. No date.

Narrator: At first glance at the town of Qualicum Beach, one would never know of the world that existed here in the early 1900s.

The beauty of Qualicum's beach was not lost to those extending the CP Rail northward and prompted the formation of a development company in 1910. Construction of a grand hotel and the clearing of a dense forest from the slopes above the beach would have greeted Captain Noel Money when he first stepped off the train in 1913. After a career in the British military that spanned the globe, from South Africa to India, Noel Money's lifelong love of fishing and hunting took him on a trip to the distant shores of Vancouver Island. At the time, only a handful of early pioneers lived in the area. Struck by the wild beauty and temperate climate, he commissioned a house to be built, and within a year returned with his wife and two children to manage the new hotel and golf links.

Roger Whitmee

Roger Whitmee: The hotel was owned by the Merchants Trust and Trading Company, and they also owned the golf course and nearly all of the land between the railroad tracks and the waterfront. Roads, such as Sunningdale and Hoylake, were all named after golf courses in Britain.

Narrator: As the Great War broke out in Europe in 1914, the General returned to Europe to take up his command with the British military. The hotel was then converted into a convalescent hospital for wounded officers. Prince Edward's visit to the convalescing veterans in 1919 was a major event for the small community.

Roger Whitmee: All of the veterans that came to it were officers. They weren't ordinary soldiers. After they recovered, they stayed there in Qualicum and a lot of the help at the hotel were local women. A number of them wound up marrying the veterans that they were looking after.


Don McMillan

Narrator: Upon his return to Qualicum in the early 1920s, the newly-promoted Brigadier-General Money once again resumed his position as the hotel's manager and congenial host.

Don McMillan: ... were in our early stages here. It was in the days when they burned wood for to heat the whole institution, and they had built the water system because it was their main source of their taking care of the golf course and the hotel.

Roger Whitmee: My father was an electrician and he used to sometimes look after the power plant for them. And a lot of the people that stayed at the hotel in the early days, they were friends of General Money. They were nearly all middle class and upper class. There wasn't any working class that stayed at the hotel, and most of the people, they came in the summertime and went horseback riding, golfed —

because that was one of the major attractions. Originally on the golf course, they didn't have mowers for cutting the grass on the fairways, so they had a bunch of sheep and they grazed the grass.
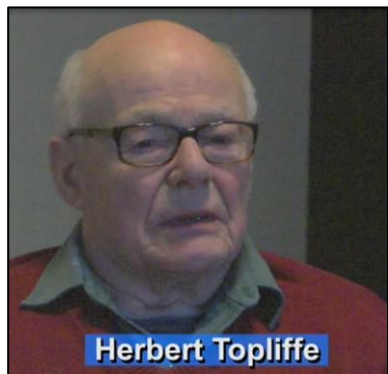
Herbert Topliffe: The hotel was going just like the Empress. It was just as popular. And they had a golf course just a few steps [inaudible]. And all these movie stars, what have you, would come.

And the King of Siam came. Well, the second green was just over the Memorial Road, so consequently this chap came along with an old car and, anyway, it broke down. This chap got out and he was monkey-wrenching his car, when the King of Siam wanted to play through. So they hollered at this guy, "Get your car out of the way! The King of Siam wants to play through!" And this guy apparently hollered back, "Yeah? Well, I'm the Prince of Wales!" [Laughter]

Helen Eggersman: Well, there were people from all over that had been acquainted with General Money, you know. A lot of the artists used to come... and they stayed there, and they used to have dances on the beach. Everybody was all dressed up very nicely. I don't know. People seemed to like it in Qualicum, you know.

Evelyn Mitchell: We were all proud of it because it was *the* gathering place for rich people. That's where Bob Hope and Bing Crosby came. We were just fascinated with these stars coming to Qualicum Beach.

Helen Eggersman: Well, he evidently knew a lot of people also from Europe, too, and it was quite an active place, the Qualicum Beach Hotel... General Money used to send them all up for haircuts, and they thought it was really something to have a lady cut their hair, because they were used to barbers. [Laughter]

Bert Parker: There was a road, an entrance, there. They drove up and it was very nicely done. The hotel had a couple of wings on it, very well done. Down below, they had tennis courts.

Roger Whitmee: Every year, the hotel would put on a number of golf competitions. The 24th of May was the first one.

Bob Bagnell: Well, the first job I had as a caddy was in 1935, and I caddied for Bob Filberg, whose name is well-remembered now because of the Filberg Festival in Comox. He was a very kind man and taught us how to play golf and also how to caddy.

Roger Whitmee: The men would usually pay 75 cents or a dollar. But the women, they would usually pack their own golf clubs. So we always hoped for lots of men golfing. [Laughter]

Helen Eggersman: And a lot of the local people worked there.

Fred & Bert Parker

Bob Bagnell: Well, my father used to paint the flagpole at the hotel every year and mother used to have a slight heart attack because he climbed the pole to paint it. It was a hub in the — and the golf course, too — It was a hub of the town. One of the reasons it existed, I guess.

Roger Whitmee: He spent a lot of time fishing, especially to the Alberni Valley, on the Stamp River. There was a pool there named the General Money Pool. He used to take me along as his joy boy to pack his gear. So the only thing he wouldn't let me carry was his rod. And what more could a young person — a teenager — want than going out fishing with your boss. And I'll always remember the [inaudible] sharing my lunch with General Money.

Bob Bagnall

Evelyn Mitchell: Dad was a good friend of General Money's. He admired him. And he admired Mrs. Money, too. She was a lovely person. They gave me a French doll when I was born.

Bob Bagnell: A real prince to work for. Yeah, he was a very nice person, and his wife. And they had two kids, Gordon and Mary.

Helen Eggersman: I used to go down to their house and do her hair, give her a Marcel. [Laughter]

Bob Bagnell: I delivered the Saturday Evening Post to him for many years. And he was a good guy, who really was nice to the young fellows at the golf course and allowed us to play after we'd caddied.

Roger Whitmee: The old timers around always had stories about him. They used to call him the Country Squire. It was said that he never once had dirt on his hands, that he never, ever worked. He always had a big smile and met everybody. He was very easy to get along with.

Herbert Topliffe: The General, he made money, but money was made to flow. And when the end of September came along, he packed everything up and went and spent the winter in the Empress Hotel in Victoria. His license plate was number 1, of the whole province. And you asked me how he got that. Well, he had pull.

Roger Whitmee: There are a lot of conflicting stories about just how much money the Moneys actually had. Some say that the money belonged to Mrs. Money, and Mr. Money actually didn't have anything. When Mr. Money died, there was said that they didn't have enough money to pay for the funeral. So Alec Fraser, the owner of the local construction company, he picked up the bills for the funeral.

Narrator: After Noel Money's death in 1941, the hotel continued to operate as a popular golf resort and an important cornerstone of the community. The hotel was featured in travel films that were shown around the world, attracting many visitors to spend their holidays in beautiful Qualicum Beach.

Though the buildings and the man have long since gone, both the grand hotel and its first endearing host, Noel Money, played key roles in shaping the growth and character of Qualicum Beach.

Qualicum Beach Golf Course, circa 1913

Growth of Qualicum Beach

Qualicum Beach Museum Oral History Project. Video 2. No date.

Narrator: It was in 1884 that the Scottish [122] immigrant, Thomas Kinkade, registered the first land grant in the Qualicum area. This marked the beginning of a pioneer community, whose growth into a town would be shaped and characterized by all those, rich and poor, that would be drawn to this gentle place by the sea.

Bob Bagnell: My gramp and grandma Jones raised eleven children on that farm on George Road, and my mother was one of eleven children. I can always remember my Uncle Harold talking about the black soil, which was very good, but very itchy.

Bert Parker: Parker side came here in 1910, and they came from England. The Salvation Army brought them across. They came to Coombs to start with and then they bought a piece of property on what is now Parker Road. I don't know exactly how they managed to pay for that, but they did.

Vera Nordin

Vera Nordin: My grandparents, Ben Crump and Mary Ellen Crump, homesteaded at the present site of Yambury Road. That's where my grandfather helped build St. Anne's Church. He and Tom Kinkade brought the logs out of the woods with the yoke of oxen that my grandfather owned.

Roger Whitmee: In 1911, my grandfather was actively looking for some estate to work on as a gardener. The Qualicum Beach Inn was just being built. My grandfather had a meal there, but there wasn't any bread or buns to eat with the meal, and so my grandfather realised that there was an opportunity here in Qualicum for a baker.

Vera Nordin: My grandfather delivered mail from Parksville, on horseback, as far as Comox, going along deer trails and along the seashore... shortly before 1910, built a hotel in Little Qualicum and it was called the Crump Hotel. After the E&N came through, the wiring was available for a telephone to be set up in the Crump Hotel and that was the first telephone in Little Qualicum.

Don McMillan: When they wanted to build a barn, four or five families got together and they built one in a season for each of the families, cooperating.

Roger Whitmee: The early settlers and pioneers, they would work at the Bluebird Sawmill in the wintertime, then they would work on their hobby farms in the summertime, and so the mill kept most people going.

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[122] Thomas Kinkade was born in Dublin and, hence, was Irish; see *The Kinkade Story: An Upper Island Epic*, above.

Don McMillan: I was able to handle the steam engines in the sawmill. I have a picture of a locomotive that was at the Wilson Lumber Company ... had come ... was delivered with no service brakes on it, and he installed the whole system.

Evelyn Mitchell: My father, Frank Thurlborn, was a steam donkey engineer, and that was one of the elite jobs in the logging industry.

Herbert Topliffe: Alec Fraser, he built the big Qualicum Beach Hotel back in the early days.

Roger Whitmee: During the First World War, the Qualicum Beach Hotel was turned into a convalescent hospital and a lot of those veterans that came to the hospital stayed in Qualicum after they recovered. When I was a kid, there was a lot of veterans in Qualicum that had artificial legs.

Herbert Topliffe: And then they [the Topliffe family] moved back here in 1920, after the war was over. By this time, the population was starting to increase, and he got a job with General Money down at Qualicum Beach looking after the big hotel gardens.

Evelyn Mitchell: We were all proud of it because it was *the* gathering place for rich people. Well, it was basically out of our reach because we were poor people, working people.

Helen Eggersman: I met so many people from all over the world. I found it very interesting. We had a lot of people from the States because General Money knew a lot, all over, and they used to come and stay at the hotel, you see.

Roger Whitmee: That was when a transition started. More upper class, more wealthy people, and they started building along Judge's Row and places like that. It was in the early 1920s that several other hotels were built in Qualicum. There was the Morgan Hotel, the Ben Bow Inn and the Sunset Inn.

Evelyn Mitchell: Very early on, Qualicum Beach became a tourist destination. There were little cabins down by the beach, like Grandview Park, where visitors came in the summer. They also had a store, and a dance hall with a jukebox.

Narrator: Senator General McRae acquired 260 acres, with oceanfront bluff, and proceded to build a luxurious summer estate.

Herbert Topliffe: General McRae came in, a multi-millionaire, and they owned the whole block in Vancouver.

Roger Whitmee: I think it was Shaughnessy Heights or whatever it was.

Herbert Topliffe: Yeah, he owned Hycroft. Of course, they had servants and [inaudible] and all the rest of it.

Roger Whitmee: Eaglecrest was built in the 1930s. General McRae also owned Arrowsmith Farms as well. That was where just about everybody around here worked at. The buildings were log and so it not only helped people in the construction part of it, but it also helped people working in the woods as well. It was what saved Qualicum during the Great Depression.

Narrator: The village centre was established with the building of the first store in 1910. The growing population fuelled its growth and development as more businesses opened in the following decades.

Frances Dobinson: My father was in the hardware business in Alberta and, after moving to Qualicum, he agreed to buy the Ponsford store and set up here, and it became Bartlett's Hardware Store.

Frances Dobinson

Bob Bagnell: Mr. White had an ice plant. He made ice-cream there and delivered ice, and ran the station. His family grew up there. [123]

Narrator of a travel film: The village of Qualicum nearby offers the tourist all the amenities of city life, with its busy shopping centre, where one can purchase many articles, such as antiques, curios, British woolen goods and English china.

Evelyn Mitchell: Then there was Dr. Davidson... had his office on the property that is now the Old Dutch Inn, and he wore pince-nez glasses. He was a funny doctor. I had whooping cough all one summer. He told my mother to take me to the beach every day, when the tide was going out, and that would take the whooping cough away. And I had it for twelve weeks. So much for that.

Helen Eggersman: I thought, oh dear, I'll have to go down and have it stitched, I guess. So I went down to Dr. Davidson, and the first thing he said, "Oh, would you like a cigarette?" I said, "Oh, I never smoke." [Laughter]

Herbert Topliffe: Yeah, I knew Gillespie Roat. [124] And then he invited us up to his Crystal Springs Nature House, and he had these pet deer all around and showed us. Yeah, quite interesting, that was. And I always remember when we were at General McRae's... told Gillespie, he said, "You know, to fit this setting, you should let your hair grow long to be a hermit." And that's how he... the hair grew long. Yeah. Yeah, that's right.

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[123] Seee *Early Days and Family Life in the Qualicum Beach Station*.
[124] Giuseppe Roat (1882–1962) is buried in the Qualicum Beach Cemetery:

Bob Bagnell: ... seen as eccentric and young people were afraid of him.

Evelyn Mitchell: My mother only went to grade one at the first school in Qualicum Beach, and that's all the schooling she ever had.

Herbert Topliffe: Well, in elementary school, we had a new teacher nearly each year, because it was like being sent to outer space for young women from Victoria. More than one eventually settled in Qualicum Beach.

Evelyn Mitchell: Mr. Smith, he was as strict as you wouldn't believe, but he was a wonderful teacher. There was no first name basis in those days, which I don't think hurt kids at all. Clothes didn't matter in those days, because we were all on the same level in those Depression days.

Bert Parker: So we had a minor league baseball... and we played baseball, probably, till I was seventeen.

Evelyn Mitchell: ... games on Sunday, on the weekend, at different places.

Herbert Topliffe: Little Qualicum, Hilliers, Coombs, Errington, Parksville and Qualicum Beach.

Evelyn Mitchell: George Knight's private boys school, they were great on soccer games, and there was a great rivalry, you know.

Herbert Topliffe: We used to get a lot more snow in the winter and it was a lot colder. I can remember ice-skating on Walker's pond and we also used to go out to Hamilton Swamp. When I was a kid, we would go swimming down at the beach in June because the water would be quite warm. And the summers would get quite hot and there would be forest fires.

Evelyn Mitchell: My mum often talked about the good dances they used to have. The Jones girls, there were five of them, and all these fellas wanted to come and dance with them because they were good dancers. Some of these fellas walked all the way up here from Nanoose on a Saturday, so that they could dance.

Helen Eggersman: Oh, we used to put on a lot of musicals here. So we always had good crowds. We used to have wonderful dances, and people seemed to be happier then, I think. I don't know how they dance today. [Laughter] They don't seem to have any set steps or anything.

Evelyn Mitchell: The Legion had family dances in the Community Hall. All the kids danced with parents and each other, and it was a thing you looked forward to. Mother and Dad were great community people, because it was a small community and everybody knew everybody. You didn't dare make one false step, or everybody knew.

Frances Dobinson: Everybody looked after everybody else. I remember them going out with Christmas hampers, but it wasn't the coordinated thing that they have now with the S.O.S. It was just what they did.

Helen Eggersman: You know, people didn't have the same things as they have today. It was a different world. I don't know where the time goes. Do you? Just gone! [Subtitle: Helen Eggersman – Born March 4, 1913] [125]

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[125] See When half an acre cost you $85, Happy Birthday, Helen! and Qualicum Beach resident turns 104. Helen Montgomery née Eggersman died on 12 February 2017.

Milestones On Vancouver Island

Chester Peter Lyons

Chapter XVI, *Parksville to Courtenay*, pages 211–214

The Evergreen Press, Vancouver, 1958

Qualicum

Population 726 — Qualicum Beach probably holds the honor of being the most popular ocean strand on the Island. On a hot summer weekend, cars are parked 'cheek to jowl' right down the highway. In front is the sweeping tree-lined curve of the bay with its sandy border. Beyond the calm waters are the misty hulks of Lasqueti and Texada Islands, phantoms in the ever changing vista of water, sky and cloud.

In these idyllic surroundings the hours pass quickly and pleasantly. Much depends on the state of the tide however, for, like an iceberg, nine-tenths of the beach may be hidden from sight during part of the day.

The first reference to the word Qualicum that this writer has found was in the account of the Vancouver Island Exploring Expedition of 1864. [126] Dr. Robert Brown, the leader, says, "We found two camps of the war-like Euc-lat-aws camped on the Quall-e-hum. This territory at one time belonged to the Quall-e-hums, who are now extinct as a separate tribe, and their lands divided between the Euc-lat-aws (Indians from near Campbell River) and the Comoucs (Comox)."

Dr. Brown did some cursory exploration along the coast in this region and was greatly impressed.

"... in some instances you find beautiful flats stretching along the shore, and dotted with clumps of trees, and intersected by sloughs of the sea, so as to be partially overflowed during high tides, but as often elevated flats or downs, or what are known in the north of Scotland as 'links'. I may especially note the beautiful tract extending from the Rio de Grullas (River of Cranes — Englishman's River) of the Spaniards... to past Quall-e-hum (Qualicum) River, and capable of affording good pasturage for thousands of cattle. The meadows... are well watered by creeks... on their way to the sea. The very worst of them are as good as the famed Essex flats on the Thames... It cannot be a matter of surprise that these splendid stretches, covered with rich pasture grasses, have not been pre-empted, when they must have been frequently observed."

In the early years of settlement this big chunk of wilderness between Nanaimo and Comox was simply referred to as North Nanaimo. A year after John Hirst chose the Parksville site for his homestead in 1874, a Frenchman, with the strange name of Harry De Greek, is believed to have tied up his horse or canoe at Qualicum and said, "C'est magnifique!" Possibly French Creek received its name from him.

Little or nothing is known of his occupancy, but not so the next person to try his luck. This was Thomas Kinkade, who, with his family, stayed in an eight-ton sloop, the *Sally*, for almost a year while his lumber

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[126] Thus eight years after the massacre by the Haida at the Big Qualicum River in May 1856. See above.

home was being built nearby on the flats at the mouth of the Little Qualicum River, a mile north of Qualicum. Here he purchased 160 acres of land and went to work to reclaim the tide-inundated flats. With a wheelbarrow and shovel he built two dykes across the flats which stand to the present day.

Major Grieg was an early settler too, building near the present Qualicum Inn. He and others in the region obtained all their supplies from small steamships which plied up and down the coast. Although Parksville had a road connection from the south in 1866, it wasn't extended to Qualicum for ten years.

With talk of the railway being pushed northward and better roads appearing each year, it wasn't surprising that real estate around Qualicum took on special interest. In 1909 the first townsite subdivision was made. Then a British syndicate bought a large area where today's golf course, hotel, and many fine residences stand. The E. & N. Railroad reached Parksville in 1910. It was four more years in the building to Courtenay. Once open, there was great influx of settlers and speculators.

In similar fashion to Parksville, great changes have been wrought since the war. There is a stepped-up business tempo as seen in the many fine new motels, the modern 'village', and other catering services.

Little Qualicum River

This is the outlet of the charming river that has its start in Cameron lake and flows through Little Qualicum Falls Park. The large reedy flats between the bridge and the ocean attracted the first settler, Thomas Kinkade, in 1884. Two dykes he made with wheelbarrow and shovel still can be traced. One was nearly ten feet high and kept the ocean back from his lowlands. At low tide he could open a gate and let any accumulated water drain away.

The Kinkades didn't find any Indians, but there was the burned remains of a large stockade and many skeletons. Visiting Indians told them small-pox had killed many of the dwellers and the survivors had set fire to the site when they fled.

The customary Indian burial consisted of placing the body in a split cedar coffin and tying it into to a tree. A number of these were found here by the first settler whose mind (or nose) wasn't at rest until he had interred the whole works in Christian fashion near this bridge crossing.

The river entrance was a favorite place for the Indians to set their salmon traps of cedar stakes and willow wythes. Here they camped in early fall and caught and smoked thousands of fish.

Shady: Kinkade's Gift to QB

Judy Reimche

The Arrowsmith Star, 1992 [127]

The Shady Rest Hotel has survived the shifting of sands and the building of a highway.

Part of its stability is attributed to the fact it's anchored by a big [illegible] in the basement to a cedar root firmly embedded in Qualicum soil. Part comes from its foundation with the Kinkade family.

Thomas Kinkade built the Shady rest Hotel, opening it July 8, 1924. Thomas was the son of pioneers Thomas Sr. and Sarah.

Young Thomas worked in a variety of jobs as a young man. In 1912, he married school teacher Elizabeth Mitchell, and a year later son Gerald was born. In 1914, Thomas was a guardian with the fishing service.

Thomas watched the increase in highway traffic, and built the Shady Rest to accommodate the travelers. The facilities included cottages, a boathouse, a restaurant and bar.

Fishing was one of the big draws for tourists. An avid fisherman, Thomas worked diligently for the conservation of fish in local waters. He became an authority on fishing matters, and was president of the Qualicum Fish and Game Association. He was also well-known as a fishing guide.

His interest in the community got him involved as a member of the Chamber of Commerce. In 1944, Thomas retired and Gerry and his wife Emily became managers. Gerry and Emily were involved in many aspects of community life.

Gerry was a member of the Concord Masonic Lodge, Potlatch Shrine and Elks service clubs, while Emily enjoyed membership in the ladies' affiliates. He served as acting chairman of the village commissioners prior to the formation of a village council and was mayor of Qualicum Beach in 1949.

Both continued to manage the hotel until their deaths in 1978.

From 1978 to 1985, their children — Tom, Betsy and Lois (and husband Stewart Moore) — ran the hotel. They were the last Kinkades to do so.

The cabins are now gone and the old hotel is now a neighbourhood pub and restaurant.

In August of 1985, the Shady Rest was sold to Wayne Duncan.

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[127] A photocopy of this article was found in a black, three-ring binder of newspaper clippings, in the Reference Section of the Qualicum Beach Library, on 17 July 2017. No date, but the year is inferred from "Qualicum Beach — 50 Birthday — 1942–1992" under the title.
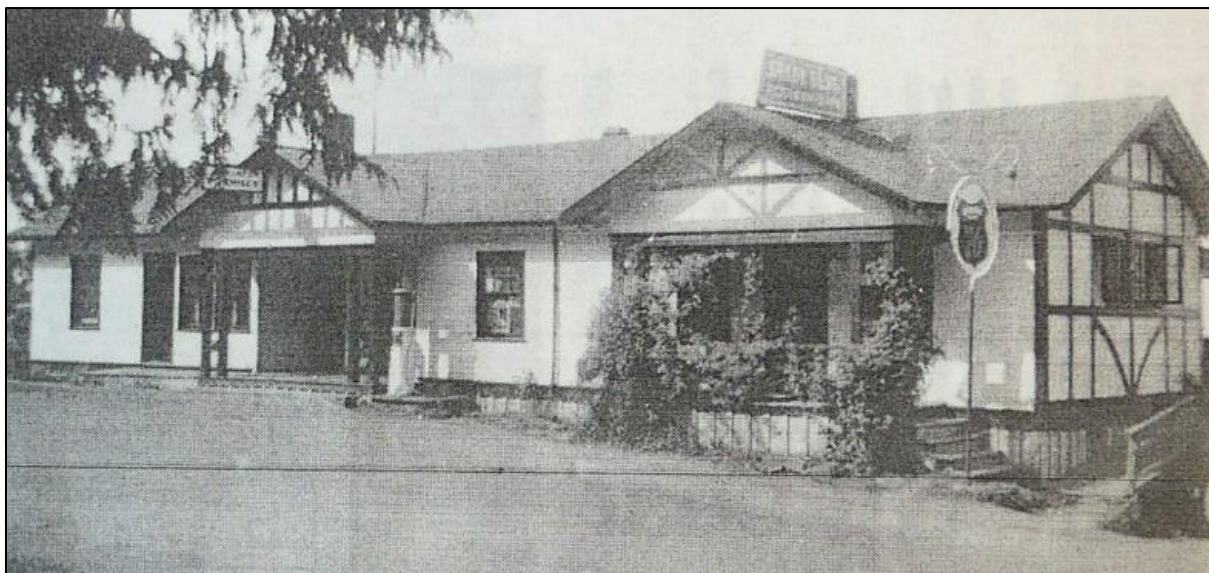
QUALICUM LANDMARK: The Shady Rest didn't look much different in 1924 when it was built (above) than it does today. However, the gas pump was removed when the Second World War broke out and it never returned. Tommy Kinkade, son of pioneers Thomas Sr. and Sarah Kinkade, built the Shady Rest. He is seen with his son Gerald, who was born in 1913; his wife Elizabeth; and Daisy Buss [128] (far left), who still lives in the town. Gerry eventually became mayor of Qualicum Beach. Photos courtesy Stewart and Lois Moore

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[128] William Buss (b. 1865) came to Little Qualicum in 1887; he married one of Thomas Kinkade Sr.'s step-daughters.

The Shady Rest

The Legend That Is the Shady Waterfront Restaurant and Pub

Shady Rest Waterfront Restaurant & Pub. No date.

Thomas Kinkade was born aboard an eight-ton sloop at Northwest Bay on Tuesday, March 18, 1884. He attended Little Qualicum School, which was the first school in the area, located where the Shell gas station stands today at the corner of Memorial Ave and the Old Island Hwy. Upon completing school, Thomas worked on his father's farm until 1914. He then became a Fisheries Officer. After 10 years, he decided that it was time to change careers, so in 1924 Thomas built the Shady Rest Hotel. Along with a growing community of Qualicum Beach, the Shady Rest prospered, and Thomas ran the business offering travelers a taste of Kinkade hospitality for 20 years. Thomas retired in 1944, passing the business on to his son, Gerry, who would become the second of three generations spanning 60 years to run the Shady.

Gerald Kinkade was born at the family homestead at Little Qualicum on Sunday, March 9, 1913. Gerry focused his sights on a career in forestry, soon becoming the head sawyer for the Olympic Logging Company. Unfortunately, the Olympic mill burned down and Gerry had to procure work at Buckley Bay. Gerry married in 1939 to Emily Higgins and they had three children: Geraldine, Lois and Tom Jr. In 1944, Gerry took over the reins of the Shady Rest and emphasized a keen interest in public relations, which stressed informality and made not only the locals, but also the tourists, feel right at home. The Shady Rest was a family operation that catered to campers, who took advantage of its waterfront cottages. The Shady rest also boasted of its boathouse and guiding operation that was very popular with tourists in the summer time.

In 1974, Stewart Moore, Gerry's son-in-law, became active in the operation of the Shady Rest and perpetuated its family roots. Upon Gerry's passing in 1978, Tom Kinkade Jr., Gerry's youngest child, became actively involved in managing the Shady Rest. Stewart and Tom successfully catered to the locals and tourists for 11 years, until in late 1985, after much thought, it was decided that the family business should be sold to an interest that could restore the heritage that had begun in 1924.

In 1985, Wayne Duncan, a former partner in the Prairie Inn Brewpub, located just outside of Victoria, became the new owner of the Shady Rest. Extensive renovations commenced in October of 1985 that transformed the Shady Rest Pub. Further renovations in 1994 again transformed the pub, doubling its capacity to accommodate the ever-growing demand for its fine hospitality. Regular customers, some dating back 70 years, liked the new look of their old watering hole. As for the restaurant, since April of 1986, extensive renovations have turned what was once a 24-seat café into a fully licensed 120-seat restaurant allowing the Shady Rest Waterfront Restaurant & Pub to accommodate the demand of both our local and visiting guests.

Please relax, enjoy your meal, and remember The Shady Rest Waterfront Restaurant & Pub, with its incredible view, great food and courteous service, still remains a local tradition.

# PART V. LITTLE QUALICUM

The Crump Hotel and Cabins

Wylie (1992): Qualicum Beach: A History of Vancouver Island's Best Kept Secrets, page 31

Photos from the Qualicum Beach Historical & Museum Society, and Rusty J. Joerin [129]

The Crump family came to the area around the turn of the century. Mr. Crump would travel to Parksville for the mail and drop it off to other settlers on his way home. It is said that he left mail on a tree stump on the corner of Memorial and the Island Highway, on the property of today's Old Dutch Inn.

He built the Crump Hotel sometime before the railway came through, about 1910, on the Island Highway west of the Little Qualicum River in Little Qualicum. Harry Fullerton, the real estate man, would put up prospective land purchasers there, because there wasn't any other place in the Qualicum area that had accommodation. For some years, they had the only telephone in the area, a party line that extended from Union Bay to Nanaimo. This building, no longer a hotel, houses the Sheer Artistry unisex hair salon and the office of the Qualicum Mobile Home Court.

A daughter of the Crumps [130] married Percy Good, and they ran the hotel for many years. Their son, Chester, became a prominent resident of Qualicum Beach, founding the Good Insurance and Real Estate business, and serving as a commissioner and alderman for many years.
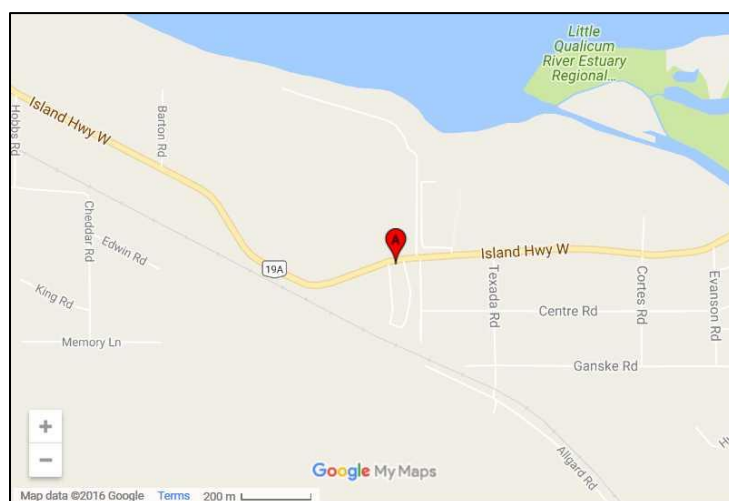
Location of the Crump Hotel

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[129] The map and the following two photos are available online here. See also the photo of the graves of Ben and Mary Ellen Crump under *Saint Anne's Anglican Church, Founded 1894*, and the comments by Vera Nordin, their granddaughter, under *Growth of Qualicum Beach*.
[130] May Crump

The Crump Hotel

Qualicum Beach Mobile Home Park (ex-Crump Hotel) [131]

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[131] The ex-Crump Hotel is also shown in the photo accompanying the article RV fire kept from spreading to apartment building in Qualicum Beach in the Parksville Qualicum Beach News of 22 May 2017.
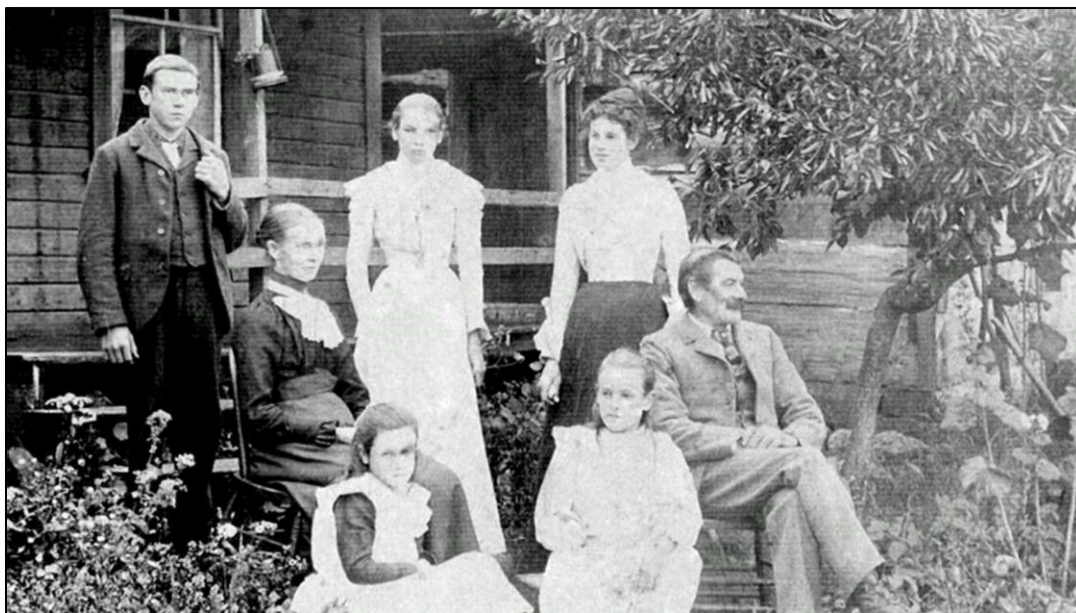
The Crump family [132]

Photo Flashback: Crump Cabins. The Crump name played a prominent role in the history of Qualicum Beach and area. There was the Crump Hotel in Dashwood. And there were the Crump Cabins near the point in Qualicum Beach. Above, they are pictured in the 1930s. Photo courtesy George Butler. [133]

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[132] *Growth of Qualicum Beach*. Qualicum Beach Museum, Video 2. No date.
[133] Newspaper clipping from unknown source. Qualicum Beach Historical & Museum Society.

The Best Store

The Crump Hotel building was used by Mr. & Mrs. Best for a general store. They competed with the Little Qualicum Store (see below), which was owned by the Good family. He liked to tell his customers that the Little Qualicum Store was the 'Good' store, while his was the 'Best' store.

The Best Store was frequented, in particular, by the summer residents at Little Qualicum Beach in the 1960s. The children would often spend their weekly allowances on the penny candy, including (see below) Double Bubble, candy necklaces, Pixy Stix, licorice laces, Life Savers, gummy bananas, Allsorts, Pez and their dispensers, Sweet Tarts, Lik-m-aid, wax sticks, Chiclets, Twizzlers, Gold Nuggets, Jujubes, Tootsie Roll Pops, Smarties, Cracker Jacks, Fizzies, Wrigley's gum, and... candy cigarettes!

Mr. Best was very kind and went out of his way to assist his customers, delivering their groceries for them in time of need. [134]

Mr. & Mrs. Best subsequently moved to Parksville, where they ran the Temple Store.

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[134] Helen Ann Boutlbee (personal communication, August 2016)
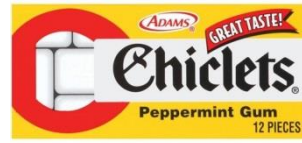
Little Qualicum Store

Pictured here is the old Little Qualicum Store in Dashwood in 1926. It was owned by Percy and May Good, who were Chester Good's parents. [135]

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[135] The photo and caption, from Facebook page of the Qualicum Beach Museum, are available online here.

Dashwood Train Station

Dashwood Station [136]

BC Geographical Names Office

Dashwood (station) adopted 2 December 1948 on C. 3590, as identified in 1918 E&N Railway map. Form of name changed to Dashwood (settlement) 2 June 1949 on 92F/7. Changed to Dashwood (community) 15 September 1981 on 92F/7. According to E&N Railway Co. (1947), the station was named after an early settler. No further explanation provided. [137]

First Train in Last Thursday

Courtenay Review, 13 August 1914 [138]

The first train over the east coast extension of the Esquimalt & Nanaimo railway left the Victoria depot at 9 o'clock last Thursday morning, and consisted of baggage and express cars and four coaches... The

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[136] *Growth of Qualicum Beach*. Qualicum Beach Museum, Video 2. No date.
[137] BC Geographical Names Office: Dashwood
[138] Levitz & Willott, *Images & Voices of Lighthouse Country*, page 99.

inauguration of the service took place without any formal ceremony, however, that function being timed to come later, when the international situation is easier... The train took about seven hours to make the journey, leaving Parksville junction at 14.28, the time table being as follows: Qualicum Beach, 14.43; Dashwood (flag station), 14.50; Dunsmuir (flag), 15.02; Bowser (flag), 15.12; Deep Bay spur (flag), 15.20; Mud Bay (flag), 15.27; Union, 15.47; Royston (flag), 15.58; and Courtenay, 16.10...

Notable Dates in Company's History: Line from Esquimalt to Nanaimo opened August 13, 1886, last spike being driven near Shawnigan Lake by Sir John MacDonald... Line from Parksville to Courtenay opened August 6, 1914.

Location of the Dashwood Train Station

The Dashwood Train Station was demolished in the 1960s. The location of the station is uncertain and two possibilities have been suggested: (a) at the site of what is now known as the Qualicum Bat House (see below); and (b) next to the entrance to Alder Mountain Farm at 3976 Island Highway West. According to the photo above, the station was right next to the tracks; however, no evidence of the station has been identified at either of the locations.

Qualicum Bat House

The Qualicum Bat House was located in Dashwood between Island Highway 19A and the railroad tracks, as shown in the Google map below. The house was the residence of the Hayward family. It was subsequently purchased by The Land Conservancy to protect the colony of Townsend's Big Eared bats that was nesting in the attic. However, according to an article in the Times Colonist in November 2016, the house was then able to be foreclosed upon. [139] On March 6, 2017, The Land Conservancy of British Columbia successfully emerged from creditor protection, and the transfer of the Qualicum Bat House to the previous second mortgage holder was completed in January 2019. [140] The Qualicum Bat House was subsequently demolished.

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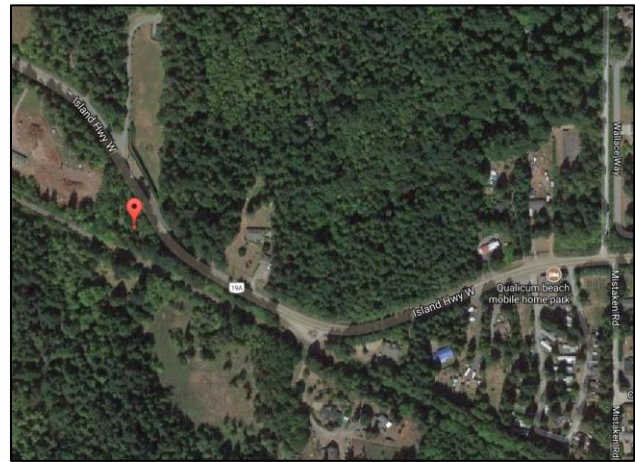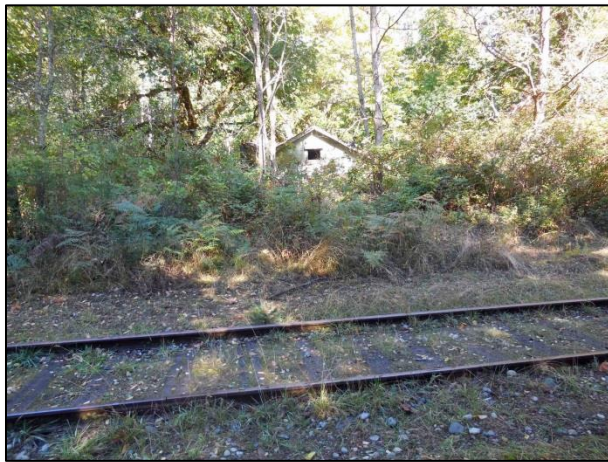
[139] See *Land Conservancy hopes new plan will end creditor protection*, by Carla Wilson, Times Colonist, 12 November 2016, here: "An October [2016] report stated that $377,000 was owed to secured creditors, whose claims are secured by Land Conservancy assets. Since then, a $134,000 mortgage has been repaid. The other remaining secured creditor, with a second mortgage on the Qualicum Bat House, would be able to foreclose on that property."

[140] See *The Land Conservancy — Qualicum Bat House* here.

The Land Conservancy [141]

The Qualicum Bat House is a roosting place for a large maternal colony of Townsend's Big Eared Bat (*Corynorhinus (Plecotus) townsendii*). This particular species of bat is Blue-listed in British Columbia, according to the Conservation Data Center. [142] This is one of only two known colonies on Vancouver Island. For this reason, the long-term protection of the house is important as it ensures the long-term protection of habitat essential to the survival of the species.

Because little is known about the habits of this species of bat in British Columbia, the bat house provides an extraordinary opportunity to study these bats without disturbance. In the near future, research equipment and recorders may be installed in the house, so long as it would not interfere with the bats, to help gain a better understanding of this threatened species.

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[141] Available online here and here.

[142] Blue-listed species are considered highly sensitive and at risk for becoming endangered.

Little Qualicum School

End of an Era as Dashwood School Disappears

Tim Mackness

Parksville Qualicum News, on or before 3 December 2003

Time reigned victorious in a nine-decade war of attrition that finally reduced a once-resplendent Dashwood school to a pile of smoking rubble. Under the direction of the Regional District of Nanaimo, Dashwood Fire Department members set fire to the recently demolished former School District 69 (Qualicum) structure on Saturday, Nov. 15.

The resultant blaze created a funeral pyre for the time-worn landmark that had been so much a part of the education of many local people dating back to the early 1920s. It last served the district as Woodwinds Alternate School, closing in 1990 after six years.

Dashwood fire chief Len Jensen, who supervised the burning, agreed that the building's destruction was inevitable. "It's been in really rough shape for over four years," he said. "It had become a health hazard. The walls were ripped apart and the whole interior was destroyed."

The school, historically known as Dashwood School at its origin, facilitated one classroom and was established on its five-acre site just north of Qualicum Beach in 1922 or 1923, according to former student Fred Hayward, 81, of Qualicum Beach. Hayward's grandfather, Thomas Rieder, divided his own property and donated the land for the school in 1921. Growing up in a house that still stands across the street from the school land, [143] Hayward attended the school, finishing the eighth grade, the highest grade offered, in 1937. "It was hard to play hooky," he said. "We [Fred and his brother, Ray Hayward] had to stay inside because the teachers could see our house."

In 1945, Hayward married Rosa Trivasan, who had begun teaching at the school, then known as Little Qualicum Elementary. She remained at her post until 1970, when she took a teaching assignment in Parksville.

News columnist Nancy Whalen, a retired teacher whose children were instructed at Little Qualicum from 1966–1968, noted the building's removal with a tinge of regret. "It was certainly a wreck. I guess it had to go," she said.

Whalen's daughter, Becky Perron, recalled fondly her old school when learning of its destruction. "They were simpler times, more basic," she said. "I can still remember getting reprimanded, and having to sit on the steep back porch. It wasn't my fault," insisted Perron.

The building was renovated in 1985 to facilitate Woodwinds, which eventually moved to another location after the 1989–1990 school year. After sitting empty for a number of years, the school district sold the property to the highest bidder in response to public tender.

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[143] See *Qualicum Bat House*, above.

A number of neighbourhood complaints, plus vandalism to the building rendering it unsafe, prompted the RDN board to pass a resolution requiring the owner to take the building down. He complied in November.

Current principal of Nanoose Bay Elementary, Ian MacDonald, was a former Woodwinds teacher. "It really was a gorgeous building. It's such a tragedy," he said.

Vera Nordin in *Images & Voices of Lighthouse Country*, page 172

"His [Gordon Scott] wife, Ruby Scott, taught at the Little Qualicum School and at Qualicum Beach Secondary. She taught many of our children. She was a strict disciplinarian, but an excellent teacher."

Shaw Hill, *Images & Voices of Lighthouse Country*, page 182

Mrs. Shaw also ran the school bus from 1931–1945, from Horne Lake to Dashwood School and from Bowser to the high school in Qualicum Beach.

Location of the Little Qualicum School

McMillan Sawmills

John Hilliard (Jack) McMillan Obituary, The Times Colonist, 2 May 2009 [144]

McMILLAN, John Hilliard (Jack) Passed away peacefully on April 15th, 2009 at Eagle Park Care Facility in Qualicum Beach. Born December 10, 1913, in Vancouver, Jack's family traveled by train to Qualicum Beach. Jack was a pioneer in the Dashwood area where, as a young man, he ran a logging and sawmill business with his father (John H. McMillan, Sr.) and his brother Don. McMillan Brothers Limited, considered an important asset during the Second World War, employed many local men in the community. Jack married Jean Macdonald in 1948 and built their home on a farm in Little Qualicum, where they raised their three children, and where Jean still resides today. After retiring from the sawmill business, Jack followed his love of fishing and became a commercial fisherman and boat builder. He built three large commercial trollers. When his last troller was sold, Jack spent many happy years enjoying his farm, cows, gardening and sports fishing at the mouth of the Little Qualicum River. Jack will be very sadly missed by wife Jean, brother Don (Nancy), son Jim (Vika) daughters Sheina (Rob) and Susan (Roger) and grandchildren Terry, Alycia, Lauren, Jay and Avery, as well as his many loving nieces, nephews, relatives and friends. We wish to express our gratitude to the VIHA workers who assisted with Jack's care and special thanks to the compassionate staff of Eagle Park Care Facility, where Jack spent his all too brief final weeks. A memorial service will be held Saturday May 9th, 2009, 11:00 am at Yates Funeral Chapel, 1000 Allsbrook Road, Parksville, B.C. If desired donations may be made to the Canadian Cancer Society.

Don McMillan: The Man With a Continuing Curiosity

Georgia Maclean

Beacon Magazine, Volume 6, Number 77, October 2010, pages 18–19 [145]

Donald Stone McMillan came into our world on February 4, 1921, not in a conventional hospital, but in Mrs. Wilson's Nursing Home on what is now Wembley Road, but was then the Island Highway.

His parents had arrived as homesteaders in 1913. His mother, a 'city gal' from New Jersey, had been a nurse in the US Navy. His dad was from Guelph, Ontario, but was working south of the border, and, as luck would have it, had to take an inured co-worker to the hospital, where he met his bride-to-be. She was persuaded to start a new life on Vancouver Island, with the assurance that she would encounter neither a tornado nor rattle snakes!

They built their first family home on Bennett Road, carried water in buckets and cut wood to stoke the woodstove. Don attended the Little Qualicum School for eight years and then The Old School House on West Second Avenue in Qualicum Beach. By his own admission, he was no scholar. While he was still

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[144] The obituary is available online here.
[145] This article is available online on page 18 here. Photo by Patricia Sibley.

in high school, he built a small sawmill, and at that point a compassionate teacher encouraged him to follow his dream.

Even in their teens, Don and his older brother, Jack, were accomplished woodsmen. When they wanted to go fishing and had no boat, they decided to build one. This first venture was such a success that they were soon in the boat building business. The Captain of the Princess Mary, which made the Vancouver – Powell River – Hornby Island – Denman Island – Deep Bay – Union Bay – Comox run, was so impressed that he ordered one for himself.

By 1940, however, Don Realized that the sawmill business had more potential than boatbuilding, and McMillan Bros. Logging Company and Dashwood Mills became his sole focus. They acquired new timber lot licenses and from 1943–45 were commissioned to ship their lumber via east coast ports on merchant marine ships to the United Kingdom. Precisely where the shipments were going and how the lumber was to be used was considered classified information, but Don believed that it was bound for Liverpool to repair the docks that were so crucial to the war effort and had been so badly bombed.

During this busy time, Don met and married the charming Nancy Camp, the first cashier at the Qualicum Beach movie theatre. Their 61-year marriage has been blessed with two daughters and two sons.

In addition to his self-described 'escapades' in the logging business, Don found time to participate in the growth and development of Qualicum Beach. He served as a Village Commissioner if the early 1950s.

As an enthusiastic supporter of the Qualicum Beach Rotary Club, incorporated in 1947, Don willingly volunteered his time, expertise and building materials to such Rotary projects as the waterfront promenade, the Curling Rink, and the Qualicum Beach Airport, initially only a primitive gravel landing strip. In 1958, the landing strip was paved, and donations of equipment, labour, materials and cash enabled further development during the 1960s and 1970s.

In 1974, Don decided he could finally find the time to attend Rotary's weekly meetings and became an official member of the Rotary Club of Qualicum Beach. At the venerable age of 89, he continues to give unstintingly of his time and energy. He is embodiment of the Rotary Club's motto: *Service above Self*. Over the years, Don and Nancy have hosted Rotary International exchange students from Japan, Australia, New Zealand, Greece, Belgium, Sweden, Spain, Argentina and the Philippines, many of whom they are still in touch with today.

When Don is asked about the secret to his longevity, he is happy to share it: keeping physically and mentally active, a continuing curiosity in the world around him, and the fostering of enduring friendships — obviously a winning formula!

Fire Destroys McMillan Mill

LITTLE QUALICUM — A spectacular fire occurred here Wednesday night when McMillan Bros. sawmill was burned to the ground.

Flames leaped high in the air and could be seen for miles. It all happened so quickly that very little could be done except to keep the fire from spreading.

Volunteer brigade from Qualicum Beach made a fast run to the scene and under the direction of Chief F. G. Heard, succeeded in preventing spreading of the fire to valuable timber stored on the ground. WED, JULY 19 1950

Little Qualicum Beach Family Trees

The family trees presented below were produced from the *LQB Family Tree* on Ancestry.com. [146]

Boultbee

Generation 1

1. **JOHN LEONARD WHITEHEAD BOULTBEE** was born on 15 June 1927 in Vancouver, British Columbia, Canada. He died on 13 November 2006 in North Vancouver. He married **HELEN ANN CARMAN** on 19 November 1949 in Vancouver (Ryerson United Church). She was born in Vancouver.

John Leonard Whitehead Boultbee and Helen Ann Carman had the following children:

> 1.1. WILLIAM "BILL" BOULTBEE was born on 3 August 1953 in Vancouver.
>
> 1.2. JEAN BOULTBEE was born on 21 April 1956.
>
> 1.3. STEVEN BOULTBEE.

Generation 2

1.1. **WILLIAM "BILL" BOULTBEE** married **NANCY SCADDEN**. They had the following children:

> 1.1.1. LIAM BOULTBEE was born in 1988.
>
> 1.1.2. JACK BOULTBEE was born in 1989.

1.2. **JEAN BOULTBEE** married **ANDREW MILL**. They had the following children:

> 1.2.1. SIAN MILL was born in 1990.
>
> 1.2.2. STEPHEN MILL was born in 1992.
>
> 1.2.3. KATIE MILL was born in 1992.

1.3. **STEVEN BOULTBEE** married **JANICE**. They had the following children:

> 1.3.1. KELSEY BOULTBEE was born in 1988.
>
> 1.3.2. CHRISTINE BOULTBEE was born in 1991.
>
> 1.3.3. ALISON BOULTBEE was born in 1995.

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[146] For access to the LQB Family Tree, please contact Timothy Lawson at mythiot@gmail.com. Registration on Ancestry.com, with a username and password, is required. Submissions of photos, current or historical, would be most welcome.

Dawson

Generation 1

1. **GRAHAM RUSSELL DAWSON** was born on 18 November 1925 in Vancouver. He died on 6 December 2009 in Vancouver. He married **DOROTHY E.D. "DORD"**. She was born on 29 August 1926 in Vancouver. She died on 29 May 2006.

Graham Russell Dawson and Dorothy E.D. "Dord" had the following children:

    1.1. REBECCA JEAN "BECKY" DAWSON was born on 25 June 1950. She died on 26 March 1997.

    1.2. MURRAY DAWSON was born on 13 August 1951. He died about 25 July 2016 in Qualicum Beach.

    1.3. BRUCE MATHER DAWSON was born on 11 June 1953.

    1.4. MARION DAWSON was born on 29 January 1955.

    1.5. IAN DAWSON was born on 6 May 1957.

Generation 2

1.3. **BRUCE MATHER DAWSON** married **CYNTHIA LOU "CINDY" SCHULTZ**. She was born on 20 December 1952 in Edwards Airforce Base, California, United States. They had the following children:

    1.3.1. CORY ROBERT DAWSON was born on 17 November 1979 in Vancouver.

    1.3.2. TYLER EGAN DAWSON was born on 27 July 1982 in Vancouver.

1.4. **MARION DAWSON** married **BARRY MILLS**. He was born on 11 September 1944. They had the following children:

    1.4.1. NATHANAEL LLOYD GEORGE "NATHAN" MILLS was born on 16 December 1981.

    1.4.2. EVANGELINE "EVIE" MILLS was born in 1983.

    1.4.3. VICTORIA SHALOM "VICKI" MILLS was born on 26 May 1985.

    1.4.4. STEPHANIE MILLS was born on 12 February 1987.

1.5. **IAN DAWSON** married **MAUREEN**. They had the following children:

    1.5.1. BENJAMIN DAWSON was born in 1981.

    1.5.2. GRAHAM DAWSON was born in 1986.

Generation 3

1.4.2. **EVANGELINE "EVIE" MILLS** married **JOEL TALLER** in 2005. He was born on 12 May 1983. They had the following children:

    1.4.2.1. GLORIENNA VICTORIA was born in 2008.

    1.4.2.2. AVIA ESTER TALLER was born in 2011.

    1.4.2.3. CHARLOTTE EMERY FAITH TALLER was born in 2013.

1.4.3. **VICTORIA SHALOM "VICKI" MILLS** married **DANIEL GORT**. He was born on 3 May 1979. They had the following children:

    1.4.3.1. KALEB MAICHAIL GORT was born on 22 December 2013.

1.4.3.2. KYLER MATTHEO GORT was born on 4 August 2015.

1.4.3.3. RIVKA ZANNA GORT was born on 17 April 2017.

1.4.4. **STEPHANIE MILLS** married **KIFF WOOLNOUGH** on 16 August 2011 in Burnaby. They had the following children:

1.4.4.1. ZACHARY ALECZANDER WOOLNOUGH was born on 10 March 2010.

1.4.4.2. ASHTON LLOYD GREGORY WOOLNOUGH was born on 23 September 2012.

1.4.4.3. MARIA ISABELLA WOOLNOUGH was born on 18 August 2015.

1.5.1. **BENJAMIN DAWSON** married **TONYA**. They had the following child:

1.5.1.1. MAYA.

Gilley

Generation 1

1. **GORDON ROSS "BUCK"**[1] **GILLEY** was born on 14 September 1924 in New Westminster. He died on 31 December 2007 in Vancouver. He married **HELEN PATRICIA "PAT" BOULTBEE**. She was born on 14 April 1926 in Vancouver. She died on 9 April 2014 in Vancouver.

Gordon Ross "Buck" Gilley and Helen Patricia "Pat" Boultbee had the following children:

1.1. PAMELA JANE GILLEY was born on 20 May 1952 in Vancouver.

1.2. ROSS ROLAND GILLEY was born on 17 January 1955 in Vancouver.

1.3. GRAHAM LEONARD GILLEY was born on 1 October 1958 in Vancouver.

Generation 2

1.1. **PAMELA JANE GILLEY** married **DONALD ALEXANDER SINCLAIR**. He was born on 16 August 1952 in New Westminster. They had the following children:

1.1.1. SARAH SINCLAIR was born on 15 May 1981 in Vancouver.

1.1.2. CAMERON GORDON SINCLAIR was born on 29 July 1983 in Vancouver.

1.2. **ROSS ROLAND GILLEY** married **AIRLIE CATHERINE MARGARET PINKERTON**. She was born on 29 October 1960 in Vancouver. They had the following children:

1.2.1. LAUREN PATRICIA GILLEY was born on 24 February 1990 in North Vancouver.

1.2.2. ALEXANDRA NICOLE GILLEY was born on 24 May 1992 in Kelowna.

1.3. **GRAHAM LEONARD GILLEY** married **CARLA TUDOR**. She was born on 6 January 1959. They had the following children:

1.3.1. SPENCER GILLEY was born on 8 February 1990 in Vancouver.

1.3.2. PATRICK GILLEY was born on 11 January 1992 in Vancouver.

1.3.3. BLAKE GILLEY was born in December 1994 in Vancouver.

Kennedy

Generation 1

1. **WILLIAM "BILL" KENNEDY**. He married **NANCY MARTIN BOULTBEE**. She was born on 23 October 1931 in Vancouver. She died on 12 March 2012 in Vancouver.

William "Bill" Kennedy and Nancy Martin Boultbee had the following children:

> 1.1. SUSAN KENNEDY.
>
> 1.2. BARBARA KENNEDY.
>
> 1.3. JANE KENNEDY.

Generation 2

1.1. **SUSAN KENNEDY** married **ROBERT MACDONALD**. They had the following children:

> 1.1.1. JOHN MACDONALD was born on 15 February 1987.
>
> 1.1.2. MERYL MACDONALD was born in 1988.
>
> 1.1.3. ANGUS MACDONALD was born on 29 August 1990.
>
> 1.1.4. STUART MACDONALD was born in 1994.

1.2. **BARBARA KENNEDY** married **ROBERT KEMP**. They had the following children:

> 1.2.1. ANDREW KEMP was born in 1990.
>
> 1.2.2. SCOTT KEMP was born in 1991.

1.3. **JANE KENNEDY** married **JOHN BELL-IRVING**. They had the following children:

> 1.3.1. RACHAEL BELL-IRVING was born in 1994.
>
> 1.3.2. MATTHEW BELL-IRVING was born in 1997.

Lambert

Generation 1

1. **DOUGLAS N. LAMBERT** . He married **BEVERLY**.

Douglas N. Lambert and Beverly had the following children:

> 1.1. ALISON LAMBERT.
>
> 1.2. JENNIFER LAMBERT.
>
> 1.3. DOUGLAS LAMBERT.
>
> 1.4. PETER LAMBERT.
>
> 1.5. JILL LAMBERT.

1.1. **ALISON LAMBERT** married **SCOTT PYLE**. They had the following children:

    1.1.2. GEORGIA PYLE was born in 1993.

    1.1.1. EVAN PYLE was born in 1991.

1.2. **JENNIFER LAMBERT** married **RICHARD NYREN**. They had the following children:

    1.2.1. JACK NYREN was born in 1996.

    1.2.2. MILES NYREN was born in 1993.

1.3. **DOUGLAS LAMBERT** married **NICOLE**. They had the following children:

    1.3.1. GABRIELLE LAMBERT was born in 1996.

    1.3.2. ALEXANDRA LAMBERT was born in 1994. She died on 20 January 2017 in Phuket, Thailand.

    1.3.3. ZACH LAMBERT was born in 1999.

1.4. **PETER LAMBERT** married **ANNA**. They had the following children:

    1.4.1. OSCAR LAMBERT was born in 2006.

    1.4.2. AUDREY LAMBERT was born in 2006.

1.5. **JILL LAMBERT**. She married **JUSTIN SMALLBRIDGE**. They had the following children:

    1.5.1. HENRY SMALLBRIDGE was born in 1999.

    1.5.2. SPENCER SMALLBRIDGE was born in 2001.

Lawson

Generation 1

1. **DAVID ADAIR LAWSON** was born on 10 July 1923 in Vancouver. He died on 12 April 1975 in Vancouver. He married **JANE ELIZABETH BOLTON**. She was born on 7 March 1926 in Victoria.

David Adair Lawson and Jane Elizabeth Bolton had the following children:

    1.1. MARTHA JANE LAWSON was born on 7 November 1951 in Vancouver. She died on 4 June 2016 in Nanaimo.

    1.2. TIMOTHY ADAIR LAWSON was born on 26 July 1954 in Vancouver.

    1.3. JOCELYN ANNE ELIZABETH LAWSON was born on 8 May 1961 in Vancouver.

Generation 2

1.1. **MARTHA JANE LAWSON** married **WALTER "JOE" REDEKOPP**. He was born on 12 June 1940 in Belaya Zherkov, Kiev Oblast, Ukraine, U.S.S.R. They had the following child:

    1.1.1. CHRISTINE LEE REDEKOPP was born on 20 November 1979 in Nanaimo.

1.2. **TIMOTHY ADAIR LAWSON** married **NATHALIE LUDMILLA CARTACHEFF**. She was born on 25 March 1957 in Paris, France; she died on 21 July 2018 in Perpignan, France. They had the following children:

    1.2.1. SEAN CYRIL LAWSON was born on 15 February 1985 in Victoria, Mahé, Seychelles.

    1.2.2. THIBAULT SCOTT LAWSON was born on 21 May 1986 in Victoria, Mahé, Seychelles.

1.3. **JOCELYN ANNE ELIZABETH LAWSON** married **JEFF JUTHANS**. He was born on 29 March 1965. They had the following children:

    1.3.1. KATJA JANE ELIZABETH JUTHANS was born on 21 February 2000 in Vancouver.

    1.3.2. KRISTIAN DAVID KAI JUTHANS was born on 10 October 2002 in Vancouver.

McCusker

Generation 1

1. **THOMAS MCCUSKER** married **JOY DONEGANI**. He died on 23 March 2018, in Vancouver.

Thomas McCusker and Joy Donegani had the following children:

    1.1. MICHAEL MCCUSKER was born on 25 March 1953.

    1.2. PATRICK MCCUSKER was born on 9 April 1955.

    1.3. JANET MCCUSKER was born on 12 February 1958 in Vancouver.

Generation 2

1.1. **MICHAEL MCCUSKER** married **AMANDA TREWEEKE**.She was born on 25 May 1955. They had the following children:

    1.1.1. COLIN MCCUSKER was born on 30 January 1985.

    1.1.2. MAGGIE MCCUSKER was born in 1986.

    1.1.3. TODD MCCUSKER was born in 1989.

1.2. **PATRICK MCCUSKER** married **JANET DIGBY**. They had the following child:

    1.2.1. SARAH MCCUSKER was born in 1990.

1.3. **JANET MCCUSKER** married **DONAL O'CALLAGHAN**. He was born on 21 November 1955 in Dublin, Ireland. They had the following children:

    1.3.1. ANNA JOY O'CALLAGHAN was born on 9 November 1990 in Vancouver.

    1.3.2. PATRICK DANIEL O'CALLAGHAN was born on 16 September 1988 in Vancouver.

McKeen

Generation 1

1. **GEORGE BEVERLY MCKEEN** was born on 26 February 1924 in Vancouver. He died on 23 March 1999. He married **JOAN LOUISE CLARKE** on 24 March 1947. She was born on 11 December 1924. She died on 8 September 2002 in Vancouver.

George Beverly McKeen and Joan Louise Clarke had the following children:

> 1.2. CLARKE STANLEY MCKEEN was born on 27 July 1949.
>
> 1.1. STEPHANIE JOAN MCKEEN was born on 31 October 1951.
>
> 1.3. GEORGE CRAIG MCKEEN was born on 19 March 1957.

Generation 2

1.1. **CLARKE STANLEY MCKEEN** married **DEBORAH FRASER MCCONNELL** on 28 October 1978. She was born on 25 October 1951 in Vancouver. She died on 21 February 2011 in San Miguel de Allende, Mexico. They had the following children:

> 1.1.1. STANLEY STEWART MCKEEN was born on 9 April 1982. He married KATHERINE VARDY on 15 July 2015 in Qualicum Beach.
>
> 1.1.2. FRASER MCCONNELL MCKEEN was born on 4 July 1984.
>
> 1.1.3. GEORGE LEE MCKEEN was born on 4 July 1984.
>
> 1.1.4. THOMAS CLARK MCKEEN was born on 4 July 1984.
>
> 1.1.5. DAVID ARCHIBALD MCKEEN was born on 16 April 1987.

1.2. **STEPHANIE JOAN MCKEEN** married **GEORGE JOHN MACKIE** on 22 June 1979. He was born on 13 September 1950. They had the following children:

> 1.2.1. MERCEDES JOYAN MACKIE was born on 14 May 1985.
>
> 1.2.2. MEREDITH STEPHANIE MACKIE was born on 4 February 1988.
>
> 1.2.3. ALEXIS LOUISE MACKIE.

1.3. **GEORGE CRAIG MCKEEN** married **CAROLINE "KERRY" BYRNE** on 22 June 1979. She was born on 4 June 1957. They had the following children:

> 1.3.1. TAVIS GARRETT MCKEEN was born on 10 September 1985.
>
> 1.3.2. JAMES CRAIG "JAMIE" MCKEEN was born on 4 February 1989.

Munsie

Generation 1

1. **WESLEY P. MUNSIE** was born on 15 November 1921. He died on 15 October 1997. He married **FLORENCE**.

Wesley P. Muncie and Florence had the following children:

    1.1. JAY M. MUNSIE.

    1.2. CYNTHIA ALEXANDRA "CINDY" MUNSIE. She married STEVEN GRAUER.

    1.2. W. WARD MUNSIE.

Sandy

Generation 1

1. **JOHN TREVOR MALCOLM "J.T." SANDY** was born on 28 June 1928 in Cavan Township, Ontario, Canada. He died on 15 October 2015 in Vancouver. He married **GWYNETH**.

John Trevor Malcolm "J.T." Sandy and Gwyneth had the following children:

    1.1. ROBERT J. "BOB" SANDY.

    1.2. BRUCE SANDY. He married VICTOR.

Generation 2

1.1. **ROBERT J. "BOB" SANDY** married **LISA**. They had the following children:

    1.1.1. LORNE MICHAEL SANDY was born in 1994. He married NIYA.

    1.1.2. LYLE SANDY was born in 1997.

Sawers

Generation 1

1. **NORMAN MASON SAWERS** was born on 6 April 1926 in Vancouver. He died on 30 September 2012 in Vancouver. He married **ELEANOR JOAN HAMILTON**. She was born on 29 October 1927 in Vancouver. She died on 28 July 2015.

Norman Mason Sawers and Eleanor Joan Hamilton had the following children:

    1.1. NORMAN SAWERS.

    1.2. ALLAN CAMPBELL SAWERS was born in 1955. He married GWEN DAVIDSON. He died on 5 August 1987 in North Vancouver.

    1.3. JILL SAWERS was born on 23 July 1958.

    1.4. MARK SAWERS was born on 24 March 1966.

Generation 2

1.1. **NORMAN SAWERS** married **ALISON**. They had the following children:

    1.1.1. BRONWYN SAWERS was born in 1996.

    1.1.2. MALCOM SAWERS was born in 1998.

    1.1.3. AUDREY SAWERS was born in 1999.

1.3. **JILL SAWERS** married **CHRIS DAVIES**. They had the following children:

    1.3.1. ALISON DAVIES was born in 1992.

    1.3.2. MEGAN DAVIES was born in 1992.

    1.3.3. BLAKE DAVIES was born in 1991.

1.4. **MARK SAWERS** married **DIANA CARTLEDGE**. They had the following children:

    1.4.1. LILAH SAWERS was born in 2002.

    1.4.2. IVY ROSE SAWERS was born in 2005.

Wolfe

Generation 1

1. **EVAN MAURICE WOLFE** was born on 8 November 1922 in Lamont, Alberta, Canada. He died on 1 May 2009 in Vancouver. He married **PHYLLIS JEANNE SLUMP**. She was born in 1922 in Stettler, Alberta, Canada. She died on 19 March 2014 in Rancho Mirage, California, United States.

Evan Maurice Wolfe and Phyllis Jeanne Slump had the following children:

    1.1. FRANK WOLFE was born in Edmonton, Alberta, Canada.

    1.2. MICHAEL WOLFE was born in Edmonton, Alberta, Canada.

    1.3. DIXIE J. WOLFE was born in Edmonton, Alberta, Canada.

    1.4. JOHN WOLFE was born on 23 October 1955 in Vancouver.

Generation 2

1.1. **FRANK WOLFE** married **LINDA**. They had the following children:

    1.1.1. KRISTIN WOLFE was born in 1978.

    1.1.2. KELSEY WOLFE was born in 1983. She married Michael Scott in 2014.

1.2. **MICHAEL WOLFE** married **BRENDA**. They had the following children:

    1.2.1. JENNIFER WOLFE was born in 1978.

    1.2.2. ALLISON WOLFE was born in 1979.

    1.2.3. KIMBERLY WOLFE was born in 1983.

1.3. **DIXIE J. WOLFE** married **STEVEN WOODCOCK**. They had the following children:

    1.3.1. JAMES WOODCOCK was born in 1980.

    1.3.2. PATRICK WOODCOCK was born in 1982.

1.4. **JOHN WOLFE** married **BARBARA**. She was born on 11 February 1954. They had the following children:

    1.4.1. SAMANTHA WOLFE was born in 1987.

    1.4.2. ALEXANDRA WOLFE was born in 1989.

    1.4.3. JONATHAN WOLFE was born in 1992.

Generation 3

1.1.1. **KRISTIN WOLFE** married **JAMES SIMCOCK** in 2010. They had the following child:

    1.1.1.1. FELIX SIMCOCK was born in 2015.

1.2.1. **JENNIFER WOLFE** married **DAVID BRYAN HANNAY** in 2002 in Vancouver. They had the following children:

    1.2.1.1. FRASER HANNAY was born in 2004.

    1.2.1.2. GRACE HANNAY was born in 2006.

1.2.2. **ALLISON WOLFE** married **NEIL ANDREWS** in 2005. They had the following children:

    1.2.2.1. NATHAN ANDREWS was born in 2008.

    1.2.2.2. BROOK ANDREWS was born in 2012.

1.3.1. **JAMES WOODCOCK** married **CAROLINE UNGLESS** in 2010. They had the following children:

    1.3.1.1. EVAN WOODCOCK was born in 2011.

    1.3.1.2. CAITLYN WOODCOCK was born in 2014.

Yorke

Generation 1

1. **DENNIS OLDERSHAW YORKE** was born on 6 January 1932 in Vancouver. He married **MARGARET MAE FORRESTER**. She was born in 1931 and died in 2000.

Dennis Oldershaw Yorke and Margaret Mae Forrester had the following children:

    1.1. DEREK WARREN YORKE was born on 7 September 1955.

    1.2. BRIAN K. YORKE was born on 3 September 1959.

    1.3. ROGER YORKE was born on 2 January 1961.

    1.4. LINDA YORKE was born on 25 September 1965.

Generation 2

1.1. **DEREK WARREN YORKE** married **CAROLE**. They had the following children:

    1.1.1. JUSTIN JAMES YORKE was born in 1986.

    1.1.2. ALISON MEGAN YORKE was born in 1988.

1.4. **LINDA YORKE** married **GORDON FORBES**. They had the following children:

    1.4.1. DAVIS FORBES was born in 1992.

    1.4.2. CAMERON FORBES was born in 1993.

    1.4.3. ADRIENNE FORBES was born in 1996.

"Intertidal Zone, Little Qualicum Beach" by Lee Robinsong

The painting, which is shown on the front page of this document, was commissioned by Timothy Lawson in August 2015. Lee Robinsong visited Little Qualicum Beach from 8 to 12 September 2015 to take photos and get a feel for the place. He painted the picture at his home in Ottawa from October 2015 to February 2016. The painting was delivered to LQB on 19 April 2016.

The story behind the painting has been documented on Lee Robinsong's Facebook page. A biography, a gallery of his paintings, and contact information are available on http://leerobinsong.ca. See also http://www.leerobinsong.ca/commissions/.

The cast members in the painting are as follows:

- Graham Gilley is walking his dog, Cooper.

- Benjamin Dawson, son of Ian and Maureen Dawson, is building a sandcastle.

- The person to the right of the bend in the Little Qualicum River walked over from St Leonardo Point [147] that afternoon.

- Jane Van Roggen is sitting on her deck, wearing a yellow sweater.

- John and Jane Bell-Irving are standing in the Kennedy's yard.

- The artist, Lee Robinsong, is looking up at the great blue heron.

- Timothy Lawson is standing in the middle of the painting.

- The two little girls playing on the sand are Ivy Sawers on the left, daughter of Mark and Diana Sawers, and Grace Hannay on the right, daughter of David and Jennifer Hannay, and granddaughter of Michael and Brenda Wolfe.

- There are two bald eagles — one in the trees above McCusker's and the other in the trees above the Canadian flag on the boulder past Yorke's — and two great blue herons. The flatfish on the beach was on the raft in front of Lawson's during Lee's visit.

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[147] See *José María Narváez at Saint Leonardo Point in 1791*, above.

Some of the cast members (from left to right): Lee Robinsong, Jane Van Roggen, Timothy Lawson, Jane & John Bell-Irving, ...

Grace Hannay, Ben Dawson, ...

and Graham Gilley & Cooper

The photos below were taken at LQB by Timothy Lawson in August and September 2015.

The photos below were taken at LQB by Lee Robinsong in September 2015.

The photos below were taken by Patty Loveridge in Ottawa, October 2015 – March 2016.
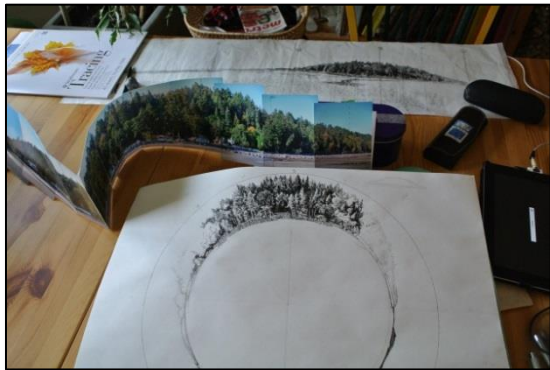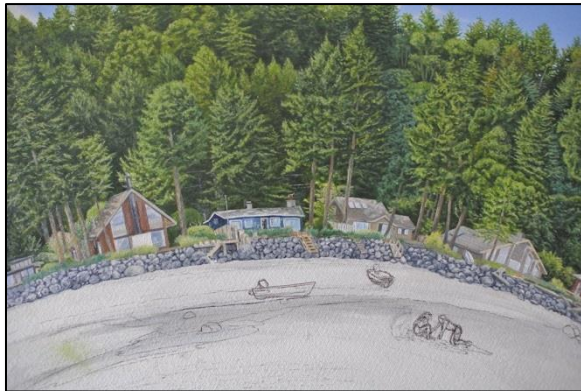
Crump Creek

Google Map. Photos by Timothy Lawson, 9 October 2017, from where the road down to Little Qualicum Beach crosses the creek, and proceeding up the creek to the concrete culvert under Island Highway 19A, which comes out beside the entrance to Alder Mountain Farm.
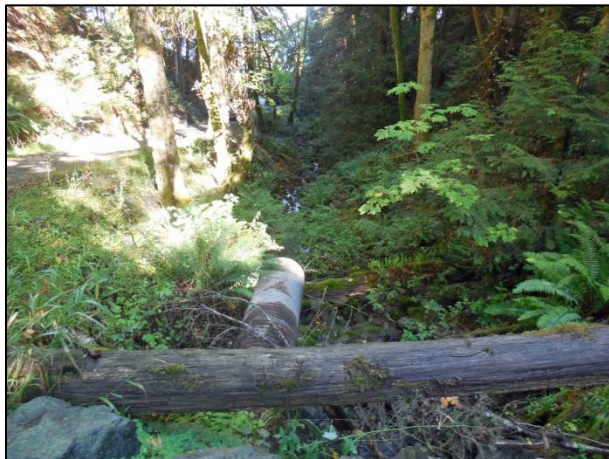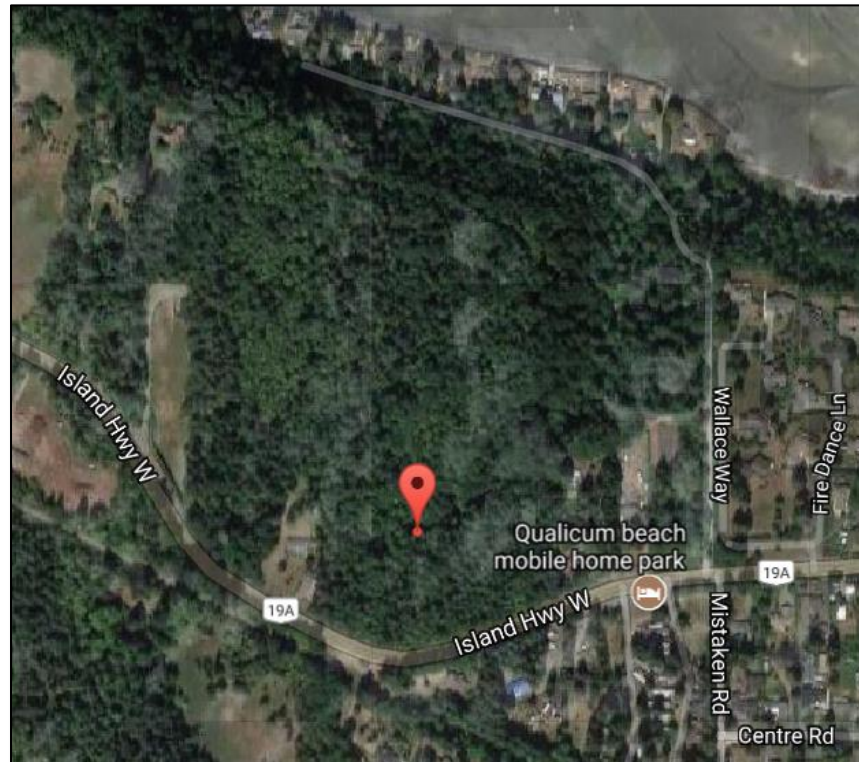
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149

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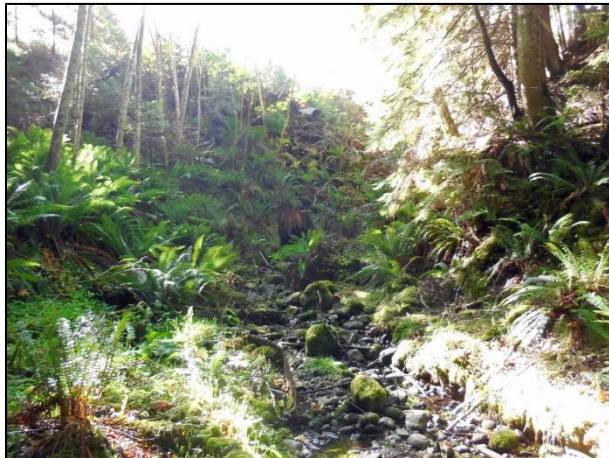
[148] Barred Owl (*Strix varia*)

[149] The aquatic habitat, size and dorsolateral folds suggest that this is a Green Frog (Lithobates clamitans).

Crump Creek Washout, December 1980

The Island Highway between Qualicum Beach-Royston was closed due to flooding. Crews worked overnight December 26–27 to repair a 40-ft. (12 m) washout at Dashwood about 1 mi. (1.6 km) north of Little Qualicum bridge. An 18-in. (45 cm) culvert washed out and a broken water main left about 200 homes without drinking water. The road reopened to single-lane traffic mid-day on December 28. The highway was expected to be back to normal by January 2. [150]

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[150] See page 8 of the British Columbia government article here.

Lasqueti Island

Lasqueti History

Compiled by Margaret Yorke. Source unknown. No date.

The earliest known settlers on Lasqueti Island were Capt. Pearse, [151] Albion Tranfield, [152] J. C. Higgins, [153] J. C. Hickerson and a man named Prowse. [154] Most of these men came to the island after being discharged from the San Juan occupation forces prior to 1870.

Capt. Pearse obtained a military grant of 427 acres on Section 16, where he built a house at the head of the bay now known as Richardson Bay. This property was lately owned by Ian Pearson. Capt. Pearse this time pre-empted what is now known as Lenny's Lagoon on Sec. 20.

Albion Tranfield pre-empted 160½ acres on Section 32, which is now the L. L. Johnson property. He also had 160½ acres on Sec. 30, which lies inland from Orchard Bay.

H. H. Higgins, one of the best known settlers, lived to see the successful wave of settlers. He had a pre-emption of 160½ acres on the westerly part of Sec. 30. This property he sold to J. S. E. Pemberton [155] in 1871, but continued to live on it for close to 50 years.

Prowse had a pre-emption of 160½ acres on the Sec. 4. These two properties later became part of the McGloughlin [156] estate, which was bought by John Norrish, a retired member of the Northwest Mounted Police. [157]

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[151] Charles Eden Pearse

[152] Father of Albion Inkerman 'Alex or Alec' Tranfield and grandfather of Albion George Tranfield (1891–1989); see Leffler (2000), page 41.

[153] Hugh Henry 'Harry' Higgins

[154] Richard Prouse

[155] John Stapleton Grey Pemberton

[156] MacLaughlan

[157] For pre-emption records for Lasqueti, 1861–1886, see GR-0766, British Columbia, Department of Lands and Works, Pre-emption records for west coast land, Originals 1861-1886, which is available online here. See Mason (1976) for an account of the early settlers on Lasqueti.

Birth of a New Industry For Lasqueti With Hope of a Prosperous Future

Compiled by Margaret Yorke. Source unknown. No date.

On the morning of a beautiful March day in 1915, three of the early settlers on Lasqueti were seated on a log on the shingle beach directly in front of what is now the McKelvey's Store (False Bay Store), discussing the hard times which were then prevalent on the coast. They were Charles Williams, age 25, James Ross, 32, and Arthur Gordon, the oldest of the three, then 35 years old. Williams had a pre-emption record on the S. W. ¼ Section 27. Riddell owned Jenkins Is. and Gordon owned the south side of False Bay. Gordon had just brought the mail up from Anderson Bay, where the Post Office was then located, walking a distance of 24 miles by trails through the woods, for there were then no roads on Lasqueti. The three were just about to go their separate ways when they noticed coming out from around the point a long, low painted hull, which came into the cove and dropped anchor. She turned out to be a motor vessel, W. Earlton, owned by Captain W. J. Gilles, who was living at Brechin, near Nanaimo. Gilles was well known along the coast and had just recently moved from Vananda [158] to Nanaimo.

Gilles rowed to shore and introduced a stranger named Joe Groll from Friday Harbour, who stated he was looking for a cannery site. Gordon spoke up at once and said that if it is a cannery site you want, you have to come to the right spot. I own all of the south side of False Bay and I will donate five acres free to anyone who will build a fish cannery.

A small stream, which at this time ran into the bay during the winter and spring gave promise of a water supply. As the location was central for the fishing area, and as Mr. Groll had already acquired a fishing license at Saginaw Creek and also a seine license at Chemainus, he decided right then to take up Gordon's offer and thus was born the False Bay Fishing and Canning Co., which was associated with the San Juan Canning Co. located at Friday Harbour. [159]

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[158] Van Anda on Texada Island

[159] In Cannery Village: Company Town (Trafford Publishing, 2004), page 74, we read: "**Lasqueti**: built in **1916** by Gulf Islands Fishing & Canning Co. at False Bay. The owner also owned San Juan Canning Co. at Friday Harbour."

More Lasqueti History

Compiled by Margaret Yorke. Source unknown. No date.

The early setttlers of the Island must have worked very hard. They had to build roads, had to clear land that had never been cleared before, and had to build houses. This all had to be done by hand.

Some of the early settlers arrived in the period 1865 and 1900. Here are some people who arrived at that time: Harry Higgins, Jack Heath, Capt. Pracuse, [160] Herman Green, McRoberts, Reg and Frank Marshal.

Somewhat later, in the period of 1900–1905, the following persons came: Rurtzhal boys, [161] Arthur Gordon, George Sweet, Jimmy Readie, McNaughton, Goody Anderson, Chas. Anderson, Pete Anderson, Harry Boldthen, George Valquise, Sammy Jameson, Teddy Grant, McGlaughlin, and John Norrish. The latter people settled at the lower end of the Island. During this time, Norrish and Dawson [162] bought the McGlaughlin [163] property.

The north of the Island was mostly settled during 1905–1920 by the following people: T.J. Wilder, Eve Livingstone, Robert Conn, Joe Priviance, Ralph Hamlyn, Al Smith, George Hadly, Severson, Bill Julian, Wagner, [164] A.E. Melsh, Dikie Bolt, Ed Barnes, Alfred McKennil, Charlie Williams, Castille, Soapy Smith, Mike Newman and Jim Barlow.

During the same time, a great number of people settled near the centre of the Island. These people were George Douglas, A.E. Cook, Bill Cook, Almes, Bill Cunar, [165] Ed Souse, T.A. Millicheap, Jack Micheal, [166] Jack Venables, Paul Lambert, Chas. Potter, Washburn, [167] John Munroe, Dudly Barnes, Ed Mason, Charles Darwin, Bourfield, [168] Hersholt, Harry Huges, Dan Lenfesty, Fred Capley, [169] Laws Page, Chester Douglas, Glynes Tuckerland, Tom Richardson. It can be seen Lasqueti had at one time a large population. [170]

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[160] Captain Pearse
[161] Kurtzhals brothers
[162] John Norrish bought the property. Dawson Norrish is the son of John.
[163] MacLaughlan
[164] See *Henry Wagner, The Flying Dutchman* below.
[165] William Henry 'Bill' Curran
[166] Jack Mitchell
[167] Norm and Addy Washburn
[168] Bousefield
[169] Fred Copley
[170] See Mason (1976) for an account of the early settlers on Lasqueti.

Henry Wagner, The Flying Dutchman

Henry Wagner, known as 'The Flying Dutchman', and his partner, Bill Julian, were residing on Lasqueti Island when they robbed the Fraser Bishop Store in Union Bay on 3 March 1913. Wagner was hanged in Nanaimo, on 28 August 1913, for the murder of Constable Harry Westaway, who was shot during the robbery.
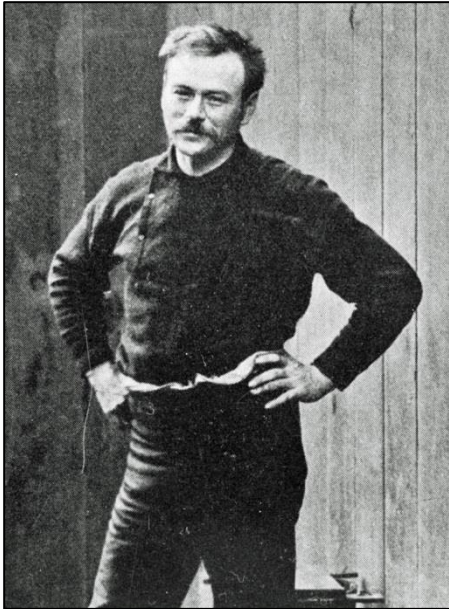
In his article *In Pursuit of the Flying Dutchman*, [171] Douglas Hamilton writes that "Henry Wagner was born in Louisiana in the 1870s. It was believed he spent his early life as a locksmith, and was known to have a way with machinery and boats. He arrived in the Northwest in the early 1890s, and remained here for the rest of his short turbulent life. Dabbling in variety of illegal enterprises, he was a true career criminal.

"Smuggling was particularly profitable in the late 19th century. Chinese workers had been forbidden entrance to the US since the Chinese Exclusion Act of 1882. Hopeful immigrants sailed instead to Victoria, and then paid $100 a head to be secretly landed in Washington State. Also popular were opium and Chinese wine — both illegal in the States. Wool was worth 22 cents more south of the border if duties could be avoided. Canadian whiskey was also a good seller, especially in Native villages where it was technically forbidden on both sides of the line. Wagner was a consummate smuggler, taking up whatever was most profitable at the time — be it people, booze or items with high duty. He cultivated close friendships with Native tribal groups using their remote location as a base for his activities. They often sheltered him, and eventually he married a Native woman.

"The Dutchman befriended a French Canadian named Bill Julian, and together they became a two-man crime wave stealing from fish traps, stores, warehouses, docks and boats. In 1901 their luck ran out, and they were cornered on tiny Skagit Island in Puget Sound. The pair was captured after a brief shoot-out, and Wagner was sentenced to 14 years at Walla Walla Penitentiary. He was released early for good behavior in 1908, and quickly resumed his old partnership with Julian."

"This time they procured the *Spray*, a powerful twin-engine motorboat, one of the first to appear on the coast. Probably built in Puget Sound for the smuggling trade, the *Spray* was cutting edge technology for the day. She was 30 feet long, narrow in the beam and could make over 20 knots. With the *Spray*, they began to raid coastal post offices at Whidby Island, Bremerton, and Langley, Washington, looking for payroll and valuables. They proved impossible to catch thanks to their swift boat and help from local Natives. In 1912, the Washington Legislature placed a $200 price on his head.

"Clearly it was getting time to move on, so the pair decided to settle on remote Lasqueti Island. The island had a population of less than 100 at the time, and Wagner brought along his pregnant wife, two

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[171] Other stories about Henry Wagner are available here and here. The photo is from the BC Archives: Item C-05482 - Henry Wagner, "The Flying Dutchman".

young children, a number of small boats and the powerful *Spray*. Island residents remember the boat because of its twin screws, which was highly unusual for the time. The Dutchman and Julian fitted right into the small community, even attending a meeting of the Farmers Institute on the night of the Union Bay robbery. Locals were shocked and stunned by the arrests that followed."

Wagner (centre) was arrested at the scene of the crime [172] "and his accomplice, Bill Julian, was nabbed a few days later on Lasqueti Island. Sharp-eyed Constable George Hannay had remembered seeing the two men living on a small homestead on the north end of Lasqueti... Julian received only five years as a reward for his testimony, while Henry Wagner was sentenced to death by hanging for murder."

Wagner was thought to have been a member of Butch Cassidy's gang of cattle rustlers in Wyoming, but Hamilton states that "[t]here is simply not a shred of evidence that Henry Wagner was in any way ever associated with Butch Cassidy and the Wyoming Hole-in-the-Wall Gang."

Arthur Ellis, [173] Official Executioner to the Dominion of Canada, set a world record for the execution, forty-seven seconds, which was eleven seconds faster than the previous record, set by his uncle, also a hangman, in England in 1887. [174]

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[172] The photo of the arrest is from *Hub City: Nanaimo, 1886–1920*, by Jan Peterson, 2003, page 84.
[173] Pseudonym of Arthur Bartholomen English.
[174] From the article, *This is one city record Nanaimo doesn't advertise*, by Tom Paterson, Cowichan Valley Citizen, 27 August 2015, available online here.

Native People on Lasqueti

Elda Mason

Lasqueti Island: History & Memory, 1976, Appendix 2

A.G. Tranfield Jr. gives this personal knowledge of the coast Indians. He had traded with them in the early days and conversed with them in their native dialects. With a natural gift for languages he had learned Chinook, which he claimed had first been used by the natives as a sort of lingua franca before the advent of the white man. It was adopted by the Hudson Bay Company, who added French words and words of pidgin English, thus corrupting it. The animal words were of Salish origin, and this common language had at first only about two-hundred words.

Mr. Tranfield said that there was once a potlatch house on Lasqueti. [175] It had been owned by the Pentlatch Indians, a very old band. These people suffered the ravages of smallpox and measles, which eventually caused their extinction. He had seen a last group of them in a canoe, often called a 'foxnose' because of the pointed prow and made of one log, before the turn of the century. In soft musical Salish he demonstrated how they had greeted one-another, how they effected the trade of flour for salmon.

He was away from the coast for a time. When he returned he inquired about these people and was told they were all gone. Their woolly dogs were extinct, their potlatches outlawed. He regretted this last as he felt that the potlatches had many advantages. If a native had given a gift during a potlatch, he was forever entitled to protection from the receiver. Thus in old age he could expect food and protection. The loss of this custom caused hunger and privation to the old people, many of whom died of starvation.

Qualicum Wind on Lasqueti

Elda Mason

Lasqueti Island: History & Memory, 1976, page 4

A dramatic natural phenomena on this shore [176] is a violent wind known as the 'Qualicum', the name derived from the area on Vancouver Island from whence it seems to spring. Sweeping across the Strait, it strikes the western shores of Lasqueti with sudden and terrifying fury. The first warning is a feeling of lightness in the air and a stillness filled with premonition. A glance to the southwest reveals a blue-black streak on the grey sea and within minutes the water is lashed and churning; the trees are shaking and twisting; and spray and spume are being cast far up on the rocks and beaches.

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[175] A deserted Comox village on Denman is referred to in *Vancouver Island Exploring Expedition*, above.
[176] A flat area of Lasqueti Island overlooking the Finnerty Islands

Texada Island

Texada Island History [177]

Texada was named by the Spanish naval explorer José María Narváez for Felix de Tejada, a Spanish rear-admiral, during the 1791 expedition of Francisco de Eliza. Narváez gave the name Isla de Texada to what is now called Lasqueti Island, and Islas de San Felix to Texada Island. The maps made by Eliza and Juan Carrasco in late 1791 moved the name 'Texada' to the present Texada Island.

The pioneer steamer, SS *Beaver*, would often stop at Texada Island to load up on wood and freshwater in its travels up the coast. At the time of Confederation, the north end of the island became a fishing outport. For a few years, humpback whales were flensed on the beach, giving the place the epithet of Blubber Bay. Grey Whales migrating from California to Alaska pass by Texada Island. Twelve basking sharks were slaughtered as sport in Blubber Bay in 1947.

In 1876, a whaler called *Harry Trim* discovered iron ore, and mining began in earnest. Iron mines were explored and floated in 1876, with Premier Amor de Cosmos being involved in a land and mine scandal. The iron was used off and on — some going into Seattle built battleships, the USS *Oregon*, for the Great White Fleet; gold mining was also important.

Copper was discovered at Van Anda about 1898, with the Copper Queen mine and the Cornell mine started. A smelter, tramway and town was constructed. The community was named after Van Anda Blewett, son of American mining capitalist Edward Blewett (who in turn named a town with the surname in Washington State). J. D. Rockefeller invested in the iron mines, though he quickly sold, having lost money on a Monte Cristo, Washington, venture near Everett. The iron mines were picked up by the famed Union Iron Works of San Francisco. Canadian investors Sir William Mackenzie and Donald Mann also speculated in the Van Anda mines.

Farms, orchards, logging and a sawmill were set up on Texada at this time as well. By the turn of the century, the copper boom was in full swing but the mines only yielded for a few years. Van Anda hosted an opera house and a Chinatown. A series of fires demolished the Van Anda townsite—the last in 1917. Sail races were also run from Vancouver to Van Anda around this time.

By 1910, Pacific Lime Company and BC Cement had set up limestone quarrying operations at Blubber Bay and Marble Bay. For almost a century, limestone quarrying continued. Much of the product was shipped to Seattle, Oregon or California. Railways, cableways and concentration plants were built for the mines, as was the arbutus-shaded company town of Blubber Bay. Limestone pits were dug all around the north section of the island. Lime kilns for sintering quicklime were raised around the northern end of the island. One survives at Marble Bay and gives the name to Lime Kiln Bay. Other mines included an iron ore mine near Gillies Bay, run by Kaiser Aluminum, which shipped ore to Japan and Germany after 1945.

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[177] Available online here. See also *Unchartered Waters: The Explorations of José Narváez (1768–1840)*, by Jim McDowell (Ronsdale Press, Vancouver, B.C., 2015); *Texada Tapestry: A History*, by Heather Harbord (Harbour Publishing, Madeira Park, B.C., 2011); and *Texada* by Texada Centennial Commmittee (1960) — Link.

Coastal ferries connected the island with the nearby cities of Vancouver and Nanaimo. The Union Steamship Company of British Columbia steamship, *Cheslakee*, capsized off Van Anda on 22 January 1913, with a loss of life.

During U.S. prohibition, the island was a supply point for illegal alcohol into the United States, with a famous illegal distillery operating on the east shore. The remains of the hooch boiler can be seen on the beach.

Beale Quarries [178]

Peter Lock, Texada Island Heritage Society, January 2014

From a distance out in Malaspina Strait two km south of Van Anda, boaters might think they've chanced upon a stone-terraced Inca city rising directly up the mountainside from the sea. Upon a closer look "Machu Picchu" becomes a stepped limestone quarry, abandoned except for old machinery and the slowly-overtaking greenery.

It was born in 1929 when prospector George McLeod and son, Lorne, opened up a "wet and drippy" trail from their house in Van Anda to a site of "superior quality" limestone on the shore. McLeod's "revolutionary" scheme to mine and load lime rock directly onto scows pulled up on the exposed coastline, though ridiculed at the time, proved successful. Lot 499 was sold to Fred Beale in 1933 for $2000.

Beale opened a second quarry on the property, hand-built a coastal road to Van Anda and constructed a crushing plant. He found eager markets up and down the coast for the desirable white rock (used in agriculture, stucco, paper-making and paint whiting).

Mining techniques were basic and the work was hard. The wages offered (17 cents/hr; 35 cents for drillers) were welcomed in 1931 when "men would work for anything" and government relief was 20 cents a day.

Lime rock was "shot out" of the cliffs, drilled, then broken by hand hammer. The hundred-pound "man-sized rock" was muscled onto the small 1924 Model-T Ford dump truck by the "B&L" (Breaker and Loader) crew. It is reported that Big Joe Little could easily lift and carry even larger pieces.

A wooden ramp was used to load the scows, although this could cause problems at low tide. Hundred-pound sacks of limestone fines were also hand-loaded, though the rough jute "...tore the men's hands to shreds." Bill Gussman recalled towing the scows to Marble Bay for safe moorage. The *Neekis* and the *Elsie* proved to be able workboats.

By 1940 the Beale Quarries were producing 1000 tons/day – all by hand! In 1955 a delegation from France toured the site. Subsequently the property was bought by Lafarge who modernized equipment and operated the quarry for another 31 years.

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[178] Available on the website of the Texada Heritage Society here.

Though the hand hammers are now silent, these quarries helped establish Texada's early reputation for quality limestone products.

Mining Report: Limestone is a Lifeblood on Texada Island [179]

Sean Kolenko, *Business Vancouver*, 16 September 2013

As the proposed transfer point for thermal coal shipped from an expanded Fraser Surrey Docks destined for Asia, Lafarge's Texada Quarrying Ltd. has been wrapped up in a heated jobs versus environment battle for much of the past year.

But beyond the contentious coal debate, Texada Quarrying, a large-scale limestone quarry located on Texada Island, has another story to tell. At 61 years old, it's the oldest mine in British Columbia. And it isn't slowing down any time soon.

"Texada Quarrying is a very, very sustainable operation for us. We believe it's a 200-plus year deposit," said Jonathan Moser, director of environment and public affairs at Lafarge.

"We see it as a resource that will serve our business for a long time."

On average, Texada Quarrying produces about four million tonnes of limestone per year. Its record year was in 2008, when 8,000,000 tonnes of limestone was produced. The quarry currently employs 90 people.

All of the limestone mined at Texada is barged – the quarry has a port facility, one of the reasons it is being considered as a transfer facility for the coal from the Fraser Surrey Docks expansion – to a cement plant in Richmond, also owned by Lafarge. Limestone is the main ingredient used to make cement.

That industrial use, said Moser, is a source of pride for Lafarge. Because cement is routinely used in sidewalks, curbs and bridges, to name but three examples, a constant supply of it is critical.

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[179] Available online here.

"This is a commodity that goes into many facets of people's everyday lives," said Moser. "It is central to our infrastructure needs. It all begins with the mining of limestone."

Texada Island has a rich history mining limestone. Prospectors first started mining limestone on the island, in small operations, in 1918. In the 1930s, however, the industry starts to grow.

"Texada was very, very active in mining in those days," said Heather Harbord, a Powell River-based writer who wrote a book on the history of the island. [180] "It was just going gangbusters."

The most influential player in Texada's limestone history was businessman Fred Beale. In the early 1930s, Beale bought his first limestone quarry on Texada, on the east side of the island, from the Powell River Company. [181] He ran the quarry for years before eventually passing it on to his son, Stan, to manage.

In 1952, Beale started Texada Quarrying. In 1956, Beale sold the quarry to a company called Ideal Cement. Ideal sold to Holderbank North America, a Swiss company now known as Holcim Group, in 1989. Finally, the quarry was sold to Lafarge in 1998.

Pete Styles, a longtime resident of Texada Island, was hired by Stan Beale in 1966 to develop limestone projects on the west side of the island.

In his more than 30-year career, the now 84-year-old Styles worked on numerous limestone jobs, managing everything from simple rock-crushing sites to helping build a barge-loading facility in Beale Cove named after Fred Beale.

It was good work and it paid the bills, Styles said. But it wasn't just a gig that kept his family clothed and fed. Limestone mining has sustained the island.

"If it weren't for limestone, Texada Island would be a retirement community," said Styles.

"And if we were just a retirement community, there would be no school and real future. A retirement community can only last for so long."

And like Lafarge's predictions, Styles believes limestone mining will keep future generations at work on Texada.

After all, the world needs limestone, he said.

"I'm not surprised it's the oldest operation in the province. People use limestone all over the place," said Styles.

"We're going to keep using it. As long as we're building bridges, we'll keep mining limestone. It's small price to pay for the benefit of everybody."

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[180] *Texada Tapestry: A History*, by Heather Harbord (Harbour Publishing, Madeira Park, B.C., 2011)
[181] See *Beale Quarries* above.

Steelworkers at Texada Limestone Mine Locked Out by Lafarge [182]

TEXADA ISLAND, B.C., 17 October 2016 – United Steelworkers (USW) members employed at the Texada Quarrying Ltd. limestone mine on Texada Island have been locked out by Lafarge/Holcim management as of Monday, Oct. 17 at 8:30 a.m.

After several months of negotiations, the parties had agreed to most monetary and non-monetary items until Lafarge demanded that seniority be stripped of every employee at the quarry.

Members of USW Local 816 are seeking a fair and balanced collective agreement that ensures the dignity and respect of every employee.

"Steelworkers have been working at Texada since 1947 and during that time we have strived to make improvements to the collective agreement every time we have bargained. At the same time, USW members have worked hard each and every day to ensure the quarry is profitable. It's shocking that after decades of a positive relationship, Lafarge now wants to attack its employees," said Earl Graham, USW District 3 Staff Representative.

Texada Island has a rich history of mining limestone dating back as early as 1918. The mine is the oldest active mine in the province and produces limestone used to make cement that is critical to so many infrastructure projects.

Limestone mining has been the lifeblood of the Texada Island community, providing employment for generations and resources to provide the public services that the community depends on.

"By locking out its workers, Lafarge is not only attacking the dignity of Steelworkers, they are also attacking the larger community that depends on the quarry. Respect for seniority is a long-standing principle that most companies adhere to, including Lafarge for many years. It's appalling that Lafarge would choose to go down this reckless and risky path," said Stephen Hunt, USW Director for District 3 (Western Canada).

The USW is calling on Lafarge to drop its attack on the seniority rights of its employees and return to the bargaining table.

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[182] Available on the website of the United Steelworkers here.

Lafarge Management Offers Insult and Continued Lock Out Of Its Employees [183]

TEXADA ISLAND, BC, Jan. 7, 2017 /CNW/ - USW Local 816 members employed at the Texada Quarrying Ltd. limestone mine are calling out Lafarge management for their insulting actions over the Christmas holiday.

Lafarge management have locked out their own employees since October 17, 2016 after the union refused to accept Lafarge's demand that seniority rights be stripped of every employee.

On Christmas Eve, Andre Balfe, General Manager of Texada Quarrying Ltd. approached USW members whom he has locked out of employment and delivered 65 gift cards for $50 each to Safeway.

"The actions of Lafarge management are insulting and a slap in the face to their own employees. This dispute has been started and prolonged by management. Their attack on their own employees is disgraceful and a token gift card isn't going to make it right," says Earl Graham, USW Staff Representative.

USW Local 816 is seeking a fair and balanced contract that ensures the dignity and respect of every employee. Respect for seniority is a long-standing principle that most companies respect, including Lafarge until now. The union and management had recently returned to the bargaining table and made progress, but management reneged and talks fell apart.

Steelworkers and their families are grateful for the tremendous outpouring of support they have received from other unions, local businesses and the community. They have demonstrated that there is no support for Lafarge's shameful actions.

To show their appreciation for the community's support, members of USW Local 816 have decided to donate the Safeway gift cards to local food banks on Texada Island and Powell River.

"Lafarge is not only attacking the dignity of their employees, they are also attacking the community that depends on the quarry. Steelworkers and their families are Texada. We are the heart and soul of the community. If management wants to respect their employees and the community they should return to the bargaining table to reach a fair settlement," says Graham.

SOURCE United Steelworkers (USW)

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[183] This Canadian News Wire story is available online here.

Hope remains for Texada Island quarry labour dispute [184]

Local union president commends resolve of Texada Island workers

Chris Bolster / Powell River Peak / January 18, 2017

As the lockout of Texada Island quarry workers meanders toward four months, hope remains that a collective agreement can be reached, says the local union president. United Steelworkers Local 816 president Mickey Pancich said his local's membership, about 65 workers, is full of resolve. "The guys are still pretty strong," said Pancich. "We're in this for the long haul. We knew this was going to be a long fight."

The union's collective agreement with Texada Quarrying, a subsidiary of international conglomerate LafargeHolcim, expired last May. Membership worked without a contract until the fall, when the threat of escalating job action pushed the company to lock its workers out.

The main issue, according to the union, is over seniority and classification levels.

United Steelworkers Western Canada director Stephen Hunt said the union's bargaining committee went to Vancouver for three days of bargaining just before Christmas and were optimistic a deal could be hammered out. "We came very close to a deal," said Hunt. "They showed us some numbers and we came close to an agreement, but then the following day they changed their mind."

Pancich said he did not know if they were actually going to have a full resolution from that round of bargaining, but he said he felt it put talks on the right path.

Despite the union's resolve to see the issue through, Pancich said 14 weeks is a long time to go without a steady paycheque for most workers. "It has been tough. Some of us are managing, but there are a lot who have payments and a few who potentially could be losing their houses," he added. "That's pretty sad."

Steelworkers have been providing lockout pay to members since the dispute began in mid-October, said Hunt. "That comes to every member who participates in activities to convince the company that they are wrong and they have to negotiate with us to attain a collective agreement," he said.

The amount workers receive is based on need, but is still far less than they usually receive.

Hunt added that the national union has put out a call across the country to ask other union locals to contribute to a fund that will allow the lockout line outside the quarry to stand.

Workers who are off the job due to strike or lockout are generally not able to claim employment insurance support, but Pancich explained that the local has some members working on making an appeal to Service Canada, the federal agency in charge of employment insurance, after a precedence was established in 2013. At that time, 1,000 Stelco steel-plant workers in Hamilton, Ontario, were able to receive the

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[184] Available online here.

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assistance, after arguing that their dispute was not a normal union-company fight, but the result of international politics.

It is not clear, at this point, what argument Texada steelworkers would have to make.

"It may keep the wolves from the doors until we get this thing resolved," said Pancich.

The Texada local still has concerns about the use of non-unionized replacement workers, consisting of the quarry's management and office staff, doing their jobs, he said. The union has lodged several complaints with BC Labour Relations Board, but they haven't won many of them, said Pancich.

Running the quarry without experienced operators has not been without its challenges for LafargeHolcim. In the middle of December a barge leader run by non-union staff suffered extensive damage. The union alleges the accident happened because it was being operated by inexperienced replacement workers from administrative staff. In January, the labour relations board ruled against the union's grievance that it was the steelworkers' job to repair damaged barge loading machinery.

"Every time we go to the labour board we seem to get hammered," said Pancich. "It's not too labour-friendly."

Pancich said his local appreciates the support it has received from Powell River and Texada communities. "Management is digging their heels in," he said, "but membership is sticking together on the issue here."

Hornby Island

Hornby Island Culture and History

Super, Natural British Columbia [185]

First Nations

Approximately 5,000 years ago, the region's First Nations people would visit Hornby Island by canoe to fish, dig for clams and roots, and embark on spirit quests. The Pentlatch band of the Coast Salish knew the island as *Ja-dai-aich* (outer island). Shingle Spit, on the island's sheltered eastern shore, was the site of one of the Pentlatch's seasonal villages. The K'omoks First Nation has territorial claims.

European Contact

The island was first charted as *Isla de Lerena* by Spanish explorers in 1791 aboard the schooner *Santa Saturnina*. It was renamed Hornby Island in 1850 after Rear Admiral Phipps Hornby, who at the time was commander-in-chief of the British fleet in the Pacific. His son, Geoffrey Hornby, was posted to Vancouver Island late in the same decade and was in command of the HMS *Tribune* when such island features as Mount Geoffrey and Tribune Bay were named.

The first settlers arrived in 1863. Trees were cleared and farmsteads established. An orchard was planted at Ford's Cove and whales were commercially hunted for a few years from Whaling Station Bay. The first formal division of land on the island was completed in the early 1870s.

Farming Community

The island's population grew slowly in the wake of the leading pioneer landowners, Henry Maude and George Ford. Just 32 people lived on the island at the turn of the 20th century. Early homes still standing include George Heatherbell's barn (Shingle Spit Road) and a circa-1914 log house at Whaling Station Bay.

An influx of settlers arrived in the 1920s. Volunteer efforts produced a community hall. A schoolhouse was opened. And enough visitors were holidaying at Tribune Bay to justify the island's first hotel, the Hornby Island Lodge. It wasn't until the 1950s that scheduled auto ferry service was in place. The Hornby Island Co-op was established in 1955, continuing a collaborative island tradition that dates back to the foundation of the first social club (the Mutual Improvement Society) 60 years earlier.

Hornby Island Today

Its remote location and the failure of some farms made Hornby perfect for a new wave of back-to-the-land visionaries in the 1960s. Young people seeking an alternative lifestyle arrived along with US pacifists who refused to enlist for the Vietnam War. Artists set up shop and families experimented with

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[185] This article from https://www.hellobc.com is no longer available online. See Hornby Island on Wikipedia, and also here and here. And *The History of Hornby Island, Revised Edition 1975*, by Margery Corrigall & Vera Arthurs, here.

new models of cooperative living (i.e., the Syzgy Cooperative Community on the Central Road). Hands-on community involvement continues to this day with some 20 volunteer organizations on the island.

The Islands Trust was formed in 1974 as a land use and planning agency. Its role is to preserve and protect Hornby Island and other natural gems in the Gulf Islands. The Hornby Island Residents and Ratepayers Association is also dedicated to slow, sensible growth. Its 2020 Community Vision Statement points to a future built around zero-waste environmental practices, alternative energy, low-impact economic activity (the arts, organic farming) and a welcoming attitude to tourists who "walk lightly on the land."

Denman Island

Denman Island Culture and History

Super, Natural British Columbia [186]

First Nations

Beginning at least 5,000 years ago, the region's first people would visit Denman Island by canoe to fish, dig for oysters, clams and roots, and embark on spirit quests. The Pentlatch band of the Coast Salish maintained a summer village at Henry Bay near Denman's northern tip while spending their winters along the Puntledge River near Comox. Shell midden beaches are evidence of their continual presence. Today the K'ómoks First Nation has territorial claims.

European Exploration & Settlers

Denman was first charted in 1791 by Spanish explorers aboard the schooner Santa Saturnina. The Pentlatch were devastated by smallpox and other diseases brought by the Europeans. Circa 1864, the surveyor George Richards named the island on his charts after Joseph Denman, a Rear Admiral in the regional British fleet.

The first wave of European immigrants landed in the early 1870s. Logging was profitable as the land was cleared and a sawmill operated for a time, [187] but farming was the mainstay occupation for most islanders. Cattle, sheep and poultry were shipped to Vancouver Island markets along with vegetables, fruit, milk and cream. The Denman General Store and the Community Hall, both built circa the First World War, were the hub of island life.

Apples became Denman's best-known export. Large orchards were planted below the escarpment along Lacon Road or in the island's warm heartland on Denman Road. Some of these 'veteran' trees continue to produce fruit to this day. Prune plums, sour cherries, pears, gooseberries and quince were also grown.

In the 1930s, beaches at Denman's north end were seeded with Japanese oysters and the harvests grew into a million-dollar business by the 1970s. For a time Denman hosted the 'world oyster shucking contest', a short-lived event that drew a few too many visitors to an island that treasures its peace and quiet.

Private ferry service from Buckley Bay began in the early 1920s with the BC government stepping in to provide regular sailings in 1954.

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[186] This article from https://www.hellobc.com is no longer available online. See also here and here. And *My Ain Folk: Denman Island, 1875–1975*, by Winnifred Alice Isbister (Self-published, 1976) here; and *My Ain Folk Revisited: Denman Island, 1875–2000*, by James P. Kirk (ABC Printing, 2002).

[187] See *Early Qualicum History Recalled by T. Kinkade* and *The Kinkade House at the Mouth of the Little Qualicum River*, above. The logs used by Kinkade Sr. to build the house came from the sawmill on Denman.

Denman and Hornby Islands

Chester Peter Lyons

Milestones On Vancouver Island, Chapter XVI, *Parksville to Courtenay*, pages 216–217

The Evergreen Press, Vancouver, 1958

Both islands were named about a century ago after British Admirals. Denman is scarcely a mile off-shore, but its long low form hides Hornby Island on the opposite side. Both places depend on modest farming, logging, and tourist activities to keep them solvent. A ferry provides convenient service.

A passerby in a canoe in the year 1862 had this comment to make: "Further on we passed Denman Island, where Comox Indians used to live on account of the fine trees for canoes, but this year all had been killed off by smallpox. Here on the sands were many seals, which are much relished and are known as 'Indian's Pig'. The flesh was not unlike bacon, but whites soon tire of it."

The heavy timber on Denman Island discouraged settlers, but when some coal-mining started in the 1870s, a number of French Canadians took up land and raised produce for sale to the miners.

Hornby Island had its first settler because of a freak August frost at Comox. When George Ford saw his thriving potato crop blackened and spoiled, he decided to raise something more hardy — sheep. He and Henry Maude and the sheep landed on Hornby Island, where there were natural grassy plains. Both married Indians and settled down to become country squires. Maude's farm encircled Tribune Bay, which is now a summer resort.

Sisters Islets Lighthouse

Appointment of D.M. Fraser as Inspector for the Work and Construction [188]

Marine & Fisheries Canada

Ottawa, 25th May, 1898.

Refer to No. 12259

Mr. D.M. Fraser,
Vancouver, B.C.

Sir,–

I have to inform you that you have been recommended by Mr. Maxwell M.P. [189] and the Minister of Marine and Fisheries [190] approves of this recommendation, to appoint you inspector for the work and construction of a lighthouse to be located on Sisters Island.

Your remuneration will be $5.00 per day and actual travelling disbursements, but no allowance for board. You will be expected to remain steadily on the rock until the masonry work is completed in connection with the foundation.

It will not be necessary for you to remain steadily at the lighthouse, during the construction of the super-structure, but you should make two or three trips to inspect the woodwork to see that it is being done according to specification.

Your certificate on the face of the account of the Contractor, when the work is completed to your satisfaction, will be necessary.

Your own account for travelling disbursements should be accompanied with vouchers. I have directed Mr. Frost, [191] the Contractor, to communicate to you the time of the commencement of the work.

I am, Sir,
Your obedient servant,

(signed) F. Gourdeau [192]

Deputy Minister of Marine and Fisheries

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[188] Framed letter in the possession of Jane Van Roggen of Little Qualicum Beach. D.M. Fraser was the great-grandfather of George Clifford Risteen Van Roggen (1921–1992), her second husband.
[189] George Ritchie Maxwell (1857–1902)
[190] Louis Henry Davies (1845–1924)
[191] George H. Frost of Nanaimo. See next article. Frost also constructed the lighthouses on Carmanah Point and Trial Islands.
[192] Lieutenant-Colonel François Frédéric Gourdeau de Beaulieu

Sisters Islets Lighthouse

LighthouseFriends.com [193]

Sisters Islets are a close grouping of rocks located in the Strait of Georgia off the northwest end of Lasqueti Island. In 1897, James Gaudin, Marine Agent in Victoria, notified William P. Anderson, Chief Engineer of the Department of Marine, that more lights were needed to assist the increase in traffic headed north to the Alaskan gold fields and that Sisters Islets was "the first place that should be lit."

The most easterly and largest of the three primary rocks was selected as the site for a lighthouse to replace a day beacon that had formerly marked the hazard. Built during 1898 and placed in commission that December, Sisters Islets Lighthouse consisted of a rectangular, wooden dwelling with a square tower rising above the northwest corner of its roof. The tower measured thirty-six feet tall from its masonry foundation to the ventilator ball on is octagonal, wooden lantern. The masonry foundation provided a good cellar for the keeper and a level surface for working around the lighthouse.

A seventh-order lens shone a fixed white light at a focal plane of forty-six feet, and a bell, hung in the dwelling's northeast gable, was struck once every thirty seconds during periods of low visibility. George H. Frost, the lowest bidder, constructed the lighthouse for $3,257.

Ronald McNeill was appointed the first keeper of the isolated lighthouse, but after spending just one long and tedious winter at the station, during which he didn't speak with a single person, he resigned the following summer. Harry Higgins brought his Indian wife to the lighthouse to keep him company when he replaced McNeill, but after just a few months at the lighthouse, Higgins' wife left, unable to tolerate the fog bell whose tolling cracked the plaster in the dwelling. Higgins lasted another year at the station by himself before turning control over to Alfred Jeffries, who left less than two years later due to his wife's illness.

Agent Gaudin had high hopes that Benjamin Blanchard might be able to outlast his predecessors, but he too failed to reach the two-year mark, resigning due to the poor pay. W.C. Farnehough, the next keeper, left after six months because of the miserable living conditions at the lighthouse. Sisters Islets had seen five keepers in its first six years of operation.

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[193] Available online here.

Benjamin Blanchard decided to return to the rocks after learning that the keeper's salary was going to be raised significantly. Though the salary was eventually increased, so was the workload, as work on a one-and-a-half-inch diaphone fog signal began in 1907. George H. Frost returned to oversee the erection of the fog signal building and the installation of the diaphone plant and machinery, supplied by the Canadian Fog Signal Company of Toronto for $1,900. Frost completed the work in 1908 at a cost of $2,664.94, and the new fog alarm gave two, three-second blasts every ninety seconds when needed.

Blanchard's annual salary rose from $500 to $800 when the fog signal commenced operation, but he was also required to pay for an assistant. Fortunately, Mrs. Blanchard was up to the task, and the family could retain the extra money. Keeper Blanchard's second stint at the lighthouse exceeded five years but ended in 1910, when he resigned "to obtain educational advantages for his young family."

As Sisters Islets was not an ideal location for raising a family, the Marine Department often employed bachelors on the rocks, but the isolation often made them despondent, and they proved to be poor housekeepers. When Gordon Halkett visited the lighthouse in March 1915, he reported that it was "kept in a disgraceful condition." Marine Agent George Robertson warned Keeper Thomas Hayllar that he better give his "pig sty…a thorough cleaning," as he planned to be in the vicinity shortly.

In 1914, a fourth-order Fresnel Lens was installed at Sisters Rocks, changing the light's characteristic to a group of two flashes every ten seconds.

During the short tenure of Charles Clark in 1924, earwigs overran the lighthouse. "Towards evening they come out and spread all over," Keeper Clark reported. "My wife's nerves are in such a shape I am afraid I shall have to send her away from the station." The Marine Department sent out a mixture of flour and plaster of Paris, which had proved "effective for pests of this kind at other stations," to combat the infestation. Order was soon restored to the lighthouse, but not before Clark had sent his wife and two-year-old son ashore, and he soon joined them.

Perched just a few feet above the Strait of Georgia, Sisters Islets Lighthouse was vulnerable to storm surge. Keeper Jonathon Fleming's Christmas festivities were interrupted in 1932 by a terrific southeast gale that threatened to tear the station from the rock. Flemming reported the follow list of damages to authorities:

> Boathouse wrecked and most of it washed away with equipment and personal effects. Boatways washed away and boat damaged. Owing to the weight of oil drums the oil hose was saved but was shifted on the foundation and sides and floor damaged. Outside walk of engine house badly damaged, and drain pipes leading to water supply tanks broken and washed away. Toilet, sidewalks and platforms all wrecked and washed away. Pipe guard rail round dwelling twisted out of shape and broken. During the storm I could not get away from the dwelling as heavy seas were breaking over platforms.

Charles Lundgren served as keeper from 1944 to 1945, accompanied by an assistant and fifteen dogs! When he left, the station was a "reeking kennel." Keeper Tolpitt and his wife Elsie, the next residents of the lighthouse, had the added task of making the place livable. Elsie was cut out for task as evidenced by her letter to Marine Agent Stamford:

> Oh Boy! What fun we're having along with the dirt, fleas & old relics of furniture. The smell is vanishing by degrees, thanks to the simple things in life such as soap, fresh air & darned good elbow grease. While at Cape Beale & Cape Mudge I developed a spare tire around the middle, but I've lost it already with perpetual motion ten hrs. a day, but now I see my knees are like sand paper, but so along as we get this place sweet and clean I don't mind. We can't even handle a thing but what our hands are covered in filth & grim; Never in my life have I seen such a contaminated mess that those two partners made this place. I'd like to string them up especially the dog owner; Every Floor was stained from his dogs.

Despite having to deal with someone else's mess, Elsie remained upbeat. "I must admit I'm very happy & contented & really like the life of a light keeper's wife."

Keeper Tolpitt resigned in 1947, when Elsie became seriously ill, and incredibly, Charles Lundgren was reassigned to the lighthouse. In no time, the deep cleaning Elsie Tolpitt had given the place was likely spoiled.

After decades of abuse by waves and careless keepers, Sisters Islet Lighthouse was replaced in 1967 by a slender, cylindrical, concrete tower that flares out at its top to support a lantern room and gallery. Joining the tower on the rock were a four-bedroom dwelling, a fog signal building, and a helicopter-landing pad, used to shuttle keepers to and from the mainland. The station was de-staffed in June 1996, and today the surviving weathered structures are all boarded up.

Head Keepers, Keepers: Ronald McNiell (1898–1899), Harry Higgins (1899–1901), Alfred Jeffries (1901–1902), Benjamin Blanchard (1902–1904), W. C. Farnehough (1904), Benjamin Blanchard (1904–1910), Walter Buss (1910–1912), Thomas Charles Lindsay Hayllar (1912–1918), R. Hamlyn (1918), Arthur Gordon (1918–1920), Thomas Watkins (1920), Philip Gresley Cox (1920–1921), Thomas A. McNabb (1921–1924), Charles Clark (1924), Joseph Edgar Pettingell (1924–1926), Henry Herbert Smithman (1926–1928), Robert Edward Pilcher (1928–1931), William Ernest Espley (1931), Jonathon Allardice Fleming (1931–1933), W. Guy Clear (1933–1934), D.A. Dane (1934–1935), E. J. Leclerc (1935–1936), Eugene L. Modern (1936–1939), Samuel Avard Dondale (1939–1940), William Thomas Ward (1940), Oswald Stanley Dean (1940–1943), Samuel Avard Dondale (1943), Brian Routland Edward Hunt (1943–1944), R. Charles Lundgren (1944–1945), Art Tolpitt (1945–1947), Charles Lundgren (1947–?), R.B. Roberts (at least 1959), Clayton Restall (1980–1984), Ken Nelson (1985–1996).

Chrome Island Lighthouse

Nestled in the northwest corner of the Strait of Georgia, Chrome Island Lighthouse marks the southern entrance to Baynes Sound, bounded by Vancouver Island and Denman Island. The island was first labeled Yellow Rock on navigational maps around 1860, in honor of its unusual light-colored sandstone that glows golden in the setting sun. On that sandstone, pre-historic people carved curious shapes and figures, the widest variety of petroglyphs (including the puffins and creature in the photos below) to be found on the West Coast. [195] Some scholars speculate that these drawings record battles of the Pentlatch people. Others hypothesize they hold some religious meaning, perhaps depicting offerings to the spirit Gods. Former keeper Barry Shaw put it this way, "You just can't help but wonder: It may be graffiti. It may be the story of their lives."
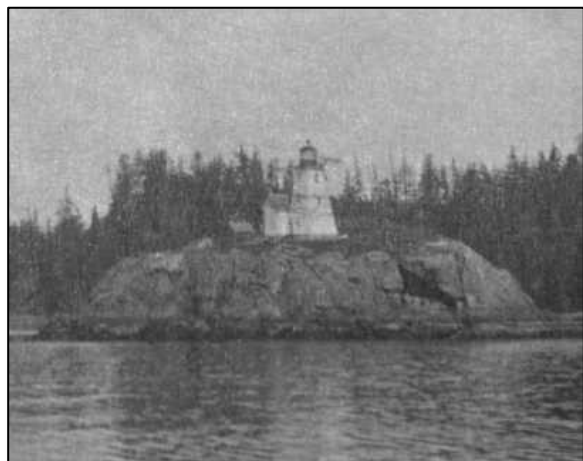
Many of the engravings were unceremoniously blasted away when construction of Chrome Island Lighthouse began in 1890.

Built to satisfy the petitions of coal suppliers in Union Bay, the lighthouse, a white dwelling attached to a square tower topped by a red lantern, was constructed under a $4,070 contract awarded to J. A. Brittancourt of Nanaimo. Brittancourt, however, failed to carry out the work according to specifications, and the Department of Marine was forced to step in and finish the project. Completed in 1890 (photo at left), the light was first lit on New Year's Day, 1891, by keeper Tom H. Piercy. The tower measured fifty-five feet from its base to the vane on its lantern, and its signature of three white flashes could be seen for seventeen miles.

The Piercys raised ten children on the rock, an area less than two acres. One day, Henry Piercy, aged eight, discovered an intriguing piece of metal half hidden in the dirt. Like most boys, he decided the best method of figuring out what it was all about was to pound on it. The explosion of the blasting cap tore off his thumb and mangled the rest of his hand. Keeper Piercy, who was not allowed to leave the station without written permission, bound the boy's hand and rowed him over to Denman Island, where the lad was set ashore and given directions to the doctor's home, six miles away. After reaching Dr. Beadwell's home, Henry was transported by horse and buggy to Cumberland Hospital.

Tom Piercy stayed on at Chrome until 1898, when he was replaced by William McDonagh, who only served for a few years, but while there, witnessed one of the most unnerving shipwrecks to occur near Yellow Rock.

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[194] Available online here. See also *Chrome or Yellow Rock* by Margery Corrigall in Winnifred Isbister (1976), *My Ain Folk*, pages 68–72. Link

[195] See Haggarty & Williamson, 2001, Archaeological Investigations at the Yellow Rock (Chrome Island) Petroglyph Site. *The Midden*, Volume 33(1): 2–8; and Hill & Hill, 1974, *Indian Petroglyphs of the Pacific Northwest*, pages 123–129.

Laden with 630 tons of salted dog salmon and heading toward Union Bay for a load of coal before setting off for Japan, the *Alpha* carried Captain Yorke, thirty-one crew members, and its owner, Sam Barber, who planned to sell the ship for salvage at journey's end. Captain Yorke, not one to listen to subordinates' advice, disregarded a Japanese lookout who twice cried out that they were headed straight toward a fixed light.

The *Alpha* struck Yellow Rock shortly after midnight on December 16, 1900.

Quartermaster Anderson swam to the island with a rope and secured it to a rock pinnacle, allowing twenty-five other crew members to make it to shore by shinnying over the line. Mr. Barber, the stubborn Captain Yorke, and five other crewmembers decided to wait it out aboard the ship by hanging on to the mainmast, despite the pleas of the landed crew to come ashore. The pounding seas eventually snapped the mast, and the seven clinging to it perished in the frigid water. Keeper McDonagh sheltered and fed the surviving crew until they could be transported back to Vancouver.

The light station has undergone a few changes over the years. In 1898, the lantern and illuminating apparatus atop the lighthouse were removed and sent to Egg Island. The upper portion of the tower was taken down, and the lower part roofed over, converting the lighthouse into just a dwelling. Two new range lights commenced operation on the island on July 16, 1898. The back light, located on the eastern extremity of the island, was a wooden, pyramidal tower surmounted by a wooden lantern and measured twenty-eight feet from base to vane. It exhibited a fixed white from a seventh-order dioptric lens elevated seventy-one feet above the high water mark. The front light, 290 feet west of the back light, stood twenty feet from base to vane and was similar in design to the back tower. When viewed in line the lights gave a bearing for the center of the channel, which ran seven fathoms deep.

In 1908, a diaphone foghorn, housed in a rectangular wooden building, replaced the hand-held horn previously used at the station.

By 1920, mariners, complaining that the fixed light could be mistaken for a farmhouse or a ship at anchor, asked for a new light on Chrome Island. Construction of a steel tower supporting a wooden cupola began in March 1922 amidst heavy winds and rains. When finished, the new tower's revolving light produced a flash every six seconds in place of the former steady light.

A new dwelling was built in 1928, prompted by the keeper's complaint that the former one was inhabitable. Wrote Allan Couldery, "the foundation is infested with all kinds of beetles, wood mite, wood lice, etc. & these crawl

in the hundreds every day but chiefly at night, all over the house. They drop into the food cooking on the stove, into our beds, our hair, on to our dining table... Both Mrs. Couldery & I are up nearly all night killing these pests to try & keep them down for we have not been used to such conditions & cannot endure them crawling over us in the dark."

And finally, in 1989, the skeletal tower was brought down and replaced with the current tower, a round fiberglass model topped with a lantern that exhibits a white light every five seconds. The light still ranges with a light on the opposite end of the island.

Yellow Rock was renamed Chrome Island around 1940 to lessen confusion with Yellow Island in Discovery Passage. In 2000, an archeological study was carried out on the island, and as result it is now considered a protected archeological site featuring petroglyphs, human bones, and a shell midden.

Though the station has changed since McDonagh's time, the duty of the lightkeeper to succor those in distress has continued through the years. In 2009, a couple making their way to Hornby Island was caught off guard when winds rose and waves began swamping their boat. They were cold and exhausted when Keeper Roger Williamson spotted them near Chrome Island and hailed them in. Along with his wife Leslie, who serves as assistant keeper, Roger helped the couple dry off, fed them dinner, and kept them safely sheltered as they waited eight hours for the seas to calm. The Williamsons, and their German Shepherd India, work two shifts and file weather reports every three hours. The first report is issued at 3:40 a.m., and the final one at 10:40 p.m. Besides traditional lightkeeper responsibilities, the couple also collect scientific data for the Vancouver Aquarium, Ocean Sciences, and Environment Canada.

Now Chrome Island Light Station faces a storm of its own, as the Canadian Coast Guard has repeatedly threatened to de-staff it. Public outcry from mariners, floatplane operators, and those dependent on the vigilant work of the lightkeepers has so far kept this from occurring.

Head Keepers: Tom H. Piercy (1891–1898), William McDonagh (1898–1901), Walter Gordon (1901–1906), John Doney (1906–1914), James Fredrick Street (1914–1917), Albert Doney (1917–1919), Daniel O'Brien (1919–1922), G. Allan Couldery (1922–1939), Eugene Alexander Moden (1939–1953), Oscar Edwards (1953–1957), D.P. Gardner (1957–1960), Jim W. Bruton (1960–1964), William Edward Gardiner (1964–1977), Maurice Collette (1977–1979), Gerald Watson (1979–1980), Terrance Stewart (1980–1985), Charles Thomson (1986–1997), Barry Shaw (1997–1998), Charles Thomson (1998–2007), Roger Williamson (2007 – at least 2016).

Flora Islet

The Stranding of HMS *Flora* at Hornby Island BC [196]

by John MacFarlane (2017)

HMS *Flora* hard aground with salvage tugs and scows alongside.
(Photo from unknown original source on Google.)

Built in 1893 she was built at the Pembroke Dockyard displacing 4,630 tons. 320' x 49.5' x 21' (97.54m x 15.09m x 6.40m) She was powered by Vertical triple expansion engines and two screws.

HMS *Flora* was one of eight Astraea–class cruisers built for the Royal Navy. Carrying a crew of 318 she was armoured with 2" Deck, 5" on the engine hatches, and 3" on the citadel. Her armament was 2–6" (15 cm), 8–6 pounders 1–3 pounder, and 4–18" torpedo tubes.

On December 5th, 1903 HMS *Flora* hit a submerged rock, settled in a basin of rocks and developed a list of 8° to port. The event hit the newspapers worldwide and articles recounted day by day events in her salvage. The officers were apparently mistaken in their calculations of the position of the ship. A seagull perched on a black spar buoy was confused with another marker and ship ran up on the rock becoming stranded.

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[196] See MacFarlane, John M. (2017) *The Wreck of HMS Flora: at Denman Island BC*. Nauticapedia.ca 2017. Link

HMS *Flora* with salvage tugs
(Photo courtesy of MMBC.)

HMS *Grafton*, Flagship of Rear–Admiral Andrew Kennedy Bickford RN, (Commander–in–Chief of HM Ships and Vessels on the Pacific Station (carrying his flag in HMS *Warspite* and HMS *Grafton*) appointed in 1900.)) arrived with salvage gear. Pontoons built by the crews of HMS *Grafton* and HMS *Egeria*. Four big centrifugal pumps were placed in the after end of the vessel to remove water. Big anchors were placed from the stern in preparation for dragging the hull into deeper water. They were placed next to her stern with the intention of preventing it from settling deeper into the water too soon in the process. This effort failed when one of the hawsers parted and could not be replaced before the tide changed.

HMS *Flora* with salvage tugs
(Photo courtesy of MMBC.)

Scows arrived to lighten ship by removing stores and coal onto lighters and scows delivered by tugs from Victoria. Her guns were removed as well. On the sixth attempt the vessel was moved for the first time, moving some six feet, but again a hawser parted, and some bitts on HMS *Grafton* gave way under the strain. On the morning of December 10th, with HMS *Grafton* and *Egeria* and some unnamed tugs pulling together and with the engines of HMS *Flora* powered up and screws pulling astern she was moved into deeper water.

HMS Flora with salvage tugs
(Photo courtesy of MMBC.)

HMS *Flora* sailed to Union Bay where she re–shipped the coal that had been removed, remounted her guns, and reloaded her removed stores. She left under her own power for Esquimalt, escorted by HMS *Grafton*. At Esquimalt she entered the drydock in HM Dockyard for inspection and repairs.
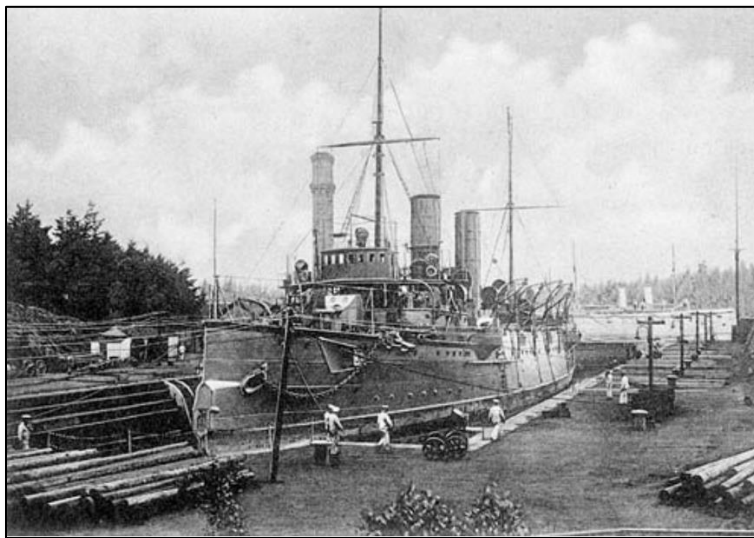
HMS *Flora*
(Photo from the Libraries and Archives Canada collection LAC_3394191.)

Both Captain Baker and Lieutenant Grant were reprimanded and instructed to take greater care in future — a light sentence of the Court.

Normally an accident of this nature would mean the end of promotion prospects for the career of her commanding officer. Captain Casper J. Baker RN, in command of HMS *Flora* from November 11, 1902 to January 16th, 1905 seems to have been unfazed by the incident. By the end of his career he had risen to the rank of Vice–Admiral RN.

Researcher Christopher Cole found a detailed account of the December 19, 1903 court martial of Captain Baker RN and his Navigating Officer Lieutenant Harold F. Grant RN in the Victoria Daily Colonist. [197] The two officers called each other as witnesses in their own defence. Their explanation was that a seagull sitting on the buoy disguised it to the extent that they did not realize their location. Both officers were found guilty of negligence.

The details of this event has faded from the public memory, but there was a custom in those days to name underwater hazards after the first ship to hit them. There is a Flora Islet off the South end of Hornby Island BC to keep a faint memory of the event alive. It is a collection of rocks both exposed and intertidal which comprises a small reef.

The location of the Flora Islets
(Map from the Bill Clearihue collection.)

[197] Link Link Link

Grandon Creek [198]

>> Grandon Creek

Grandon Creek is a jewel located in the west part of Qualicum Beach. Grandon Creek runs through a ravine which is heavily forested with mature Alder, Maple, Fir, Cedar and Balsam. A dense canopy cover provides for cooler temperatures and lower light, suitable for shade loving plants. A nature path runs along the east side of the ravine. Variations in elevation along the path make for an interesting walk. Benches are located at each entrance. The fish ladder makes an interesting viewing location and is located at the Crescent Road West parking area.

✳ Directions

- Beginning at Memorial Avenue and Fern Road, travel north on Memorial Avenue until you reach Crescent Road West
- Turn left on Crescent Road West until you are at Beach Terrace
- Just before Beach Terrace, on the left side, is a small parking lot
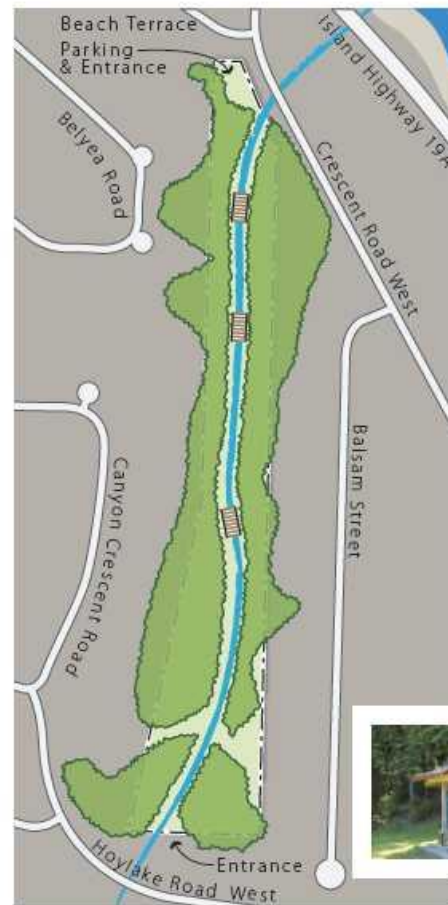
🚶 Nature Trail

🪑 Benches

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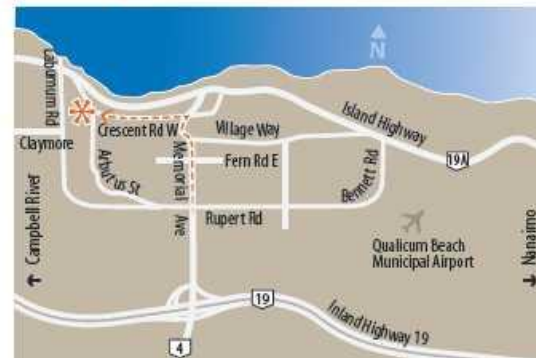
[198] *Town of Qualicum Beach Recreation & Parks Guide*, available online here.

>> Heritage Forest

The Heritage Forest comprises approximately 20 hectares of remnant old-growth Coastal Douglas Fir forest, including a significant stand of over 300-year-old trees. It has been assessed as being of outstanding ecological significance because it is relatively undisturbed by human activity and contains many species of endangered and rare plants. The Heritage Forest enables the appreciation of nature, accessible by mulched trails to minimize disturbance of habitat, with signs to identify various plants and their role in the ecosystem.

Directions

The Heritage Forest is located near the downtown core of Qualicum Beach on Crescent Road East.

• From Memorial Avenue turn right on Crescent Road East

Nature Trail
Benches
Parking

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[199] *Town of Qualicum Beach Recreation & Parks Guide*, available online here.

205

Hamilton Marsh

History of Hamilton Marsh – as told by Bert Topliffe, June 27, 2008 [200]

Hamilton Marsh has a varied past. Over the last few years, several articles have been written about Hamilton Marsh describing it as a gem or pearl and must be saved at all costs; to this I quite agree. But it wasn't always like this by any means. So I'm going to take you back approximately a hundred years to when the first pioneer settlers came by horse and wagon to Coombs – Hilliers area and decided to put down their roots and stay. My parents were one of these settlers.

There were no roads or railroads; the only means of transportation was horse and wagon, buggy, or you walked. They found most of the area covered by a massive coniferous old growth forest consisting of Douglas fir, Western Red cedar, with a few Hemlock and Balsams. The only means of employment was the E&N Railway, which was starting to build a rail line from Parksville to Port Alberni, and the government of the day was starting to build a road to the same destination.

Now the Little Hamilton swamp, as it was known back in the day, was just another swamp that flooded in the winter and pretty well dried up in the summer, but it did have a small stream flowing through the lower portion, fed by springs located above on the south side, which flowed into the swamp year round.

One of the early pioneers, a Mr. John West, who I got to know quite well in later years, lived with his family where the Coombs Country billy goat market is today. He would hitch up his horse and wagon in the summer, go down to little Hamilton Marsh, and cut hay to help feed his livestock in the winter. Life wasn't easy by any means.

A mature old growth forest covered the area around the swamp; there were no beavers at this time as there was nothing for them to eat.

Once the road and the railroad came and there was transportation, logging and sawmills took off and was the main course of employment for many years.

During the 1920s, the area around the swamp was clear cut, logged and burned. The devastation was equal to any of the pictures you've seen on TV. Where some would have us believe it was destroyed forever, Mother Nature had other ideas.

First came the willow herb, commonly called fireweed, then the wild blackberry, salal, huckleberry, Oregon grape, red currant and others. All these plants produced food for wildlife, and did the wildlife ever come! Deer, bear, grouse, pigeon, robin, blackbirds and many others soon arrived.

Under all this cover was a brand new diversified forest taking hold, and around the swamp itself a new deciduous forest was emerging, with alder, willow, cottonwood, poplar — this was all beaver food and did they ever come. They build their dams across the outflow, backing the waters up, making the swamp almost twice its size, and now there was a year round body of water, creating a habitat for wildlife and waterfowl.

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[200] Available online here. See the photo of Herbert Topliffe under *The Qualicum Beach Hotel & General Money*, above.

But man wasn't through with little Hamilton yet. During the mid 1930s, in the heart of the depression, a multi-millionaire came into the area, by the name of A.D. McCrae. He purchased a large area of the waterfront in Qualicum Beach and named it Eagle Crest. He also purchased two large farms: Art Thomas farm in Hilliers, which he called Number One, and the Stanley Rashleigh [201] farm adjoining it, which he called Number Two. [202] He also bought big and little Hamilton swamps, and a large area over by Little Qualicum River.

On farm Number Two, he built a large frog pond and brought the bullfrogs in; this is how they came to this area. The big Hamilton Swamp was much bigger than it's little sister and was covered with a shrub called hard hack. This was cleared off, fenced and fodder was grown to feed the farm's livestock. The little Hamilton Marsh was going to be a fur farm, and in order to have a prolific fur farm there had to be plenty to eat. To accomplish this, seeds and plants such as wild rice, duck potato, sago pond weed and several others I've forgotten the names of, would be introduced into the swamp.

The instructions for planting were *roll up your sleeves, reach down, get a handful of mud, imbed the seeds or plants in the mud and drop it back from where it came*. Now you couldn't do this in four or five feet of water, so the swamp had to be drained. A powder man by the name of George Ward was hired to blow the beaver dams each morning, as the beavers would build them back each night. It took ten days before they wore the beavers down. The water by this time was about six or eight inches deep. There were four of us working on the gardening crew at Eagle Crest: Tom Lewis, Art Hollingsworth, my dad, who was the head gardener, and myself. We were delegated to carry out this procedure of planting. We wore insulated hip waders and we stomped all over the swamp from one end to the other for about a week and were pretty well fed up by the time we were finished.

One thing that did show up in the low water was the original stream bed, where the water flowed through the swamp in the early days.

Before leaving the swamp, we had one more chore to complete. That was to rebuild the beaver dams. Emulate the beavers as he called it. We had to go around, pick up all the sticks we could find that had been blown out of the dams, bring them back and push them in the mud and, boy, this was when we found out that the beavers were much smarter than we were when it came to building dams.

When the fall rains came and the swamp filled up, the beaver once again took over, and this is the result you have today.

The fur farm and the frogs were just another dream he had that didn't pan out. In my opinion, there are three major factors that took place to create this gem, as you call it today. First, the removal of the old growth that let the sunshine in. Second, Mother Nature, for stepping in and creating a brand new diversified forest. Third, the beavers, for damming it up and creating a year round body of water. None of this would have been possible without them.

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[201] John Stanley Rashleigh was born in Cornwall and moved to the Coombs-Hilliers area of Vancouver Island in 1913. Rashleigh and his wife Elizabeth began farming in 1919 and were active in the local church. See J. Stanley Rashleigh fonds.
[202] See also the references to the Arrowsmith farms under *The Kinkade Story: An Upper Island Epic*, above.

How did the swamp get this name? [203] We checked with the Parksville Historical Society, and there was a Hamilton family living in the area in the early days and purchased several different acreages. [204] Whether this is the Hamilton family, I don't know. The little Hamilton swamp is known today as Hamilton Marsh; the big Hamilton Marsh is now Pheasant Glen golf course.


= Trail Entrance. There are two entrances on Hilliers Rd. S. The second trail (beyond Hwy 4 & Hilliers Junction) is the easiest one.

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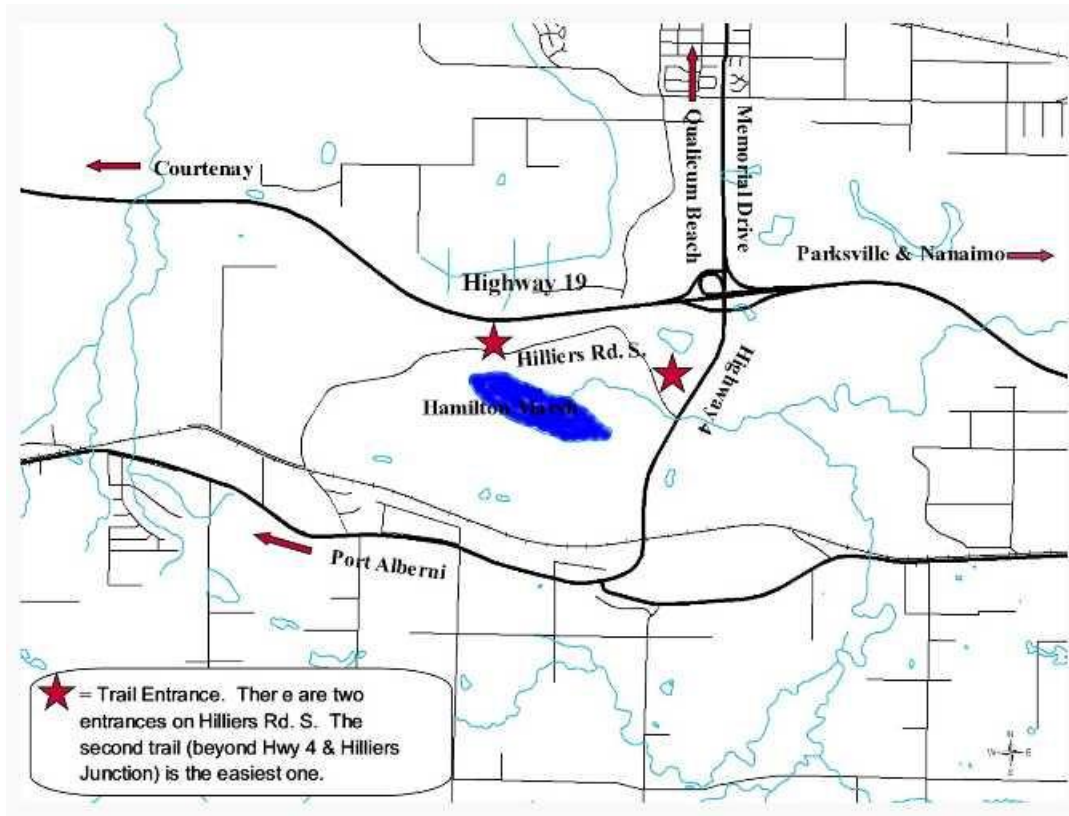
[203] Lyons (1958), page 186, refers to the Tranfield Swamp, a short distance to the west of Whiskey Creek, and so Hamilton Marsh may have been known by that name in the past; see *Whiskey Creek* under *Names of Places in the Vicinity of Little Qualicum* below.
[204] Pre-emption records for Lots 3 and 4 in Newcastle District, in the names of S.B. Hamilton and A. Hamilton, 23 June 1884, can be found here. See also the reference to S. B. (Stiley) Hamilton, Arrowsmith farm No. 3, under *The Kinkade Story: An Upper Island Epic*, above.

Kincade Creek

Maps by the Regional District of Nanaimo [205] and Google.

Photos by Timothy Lawson, October 2018.
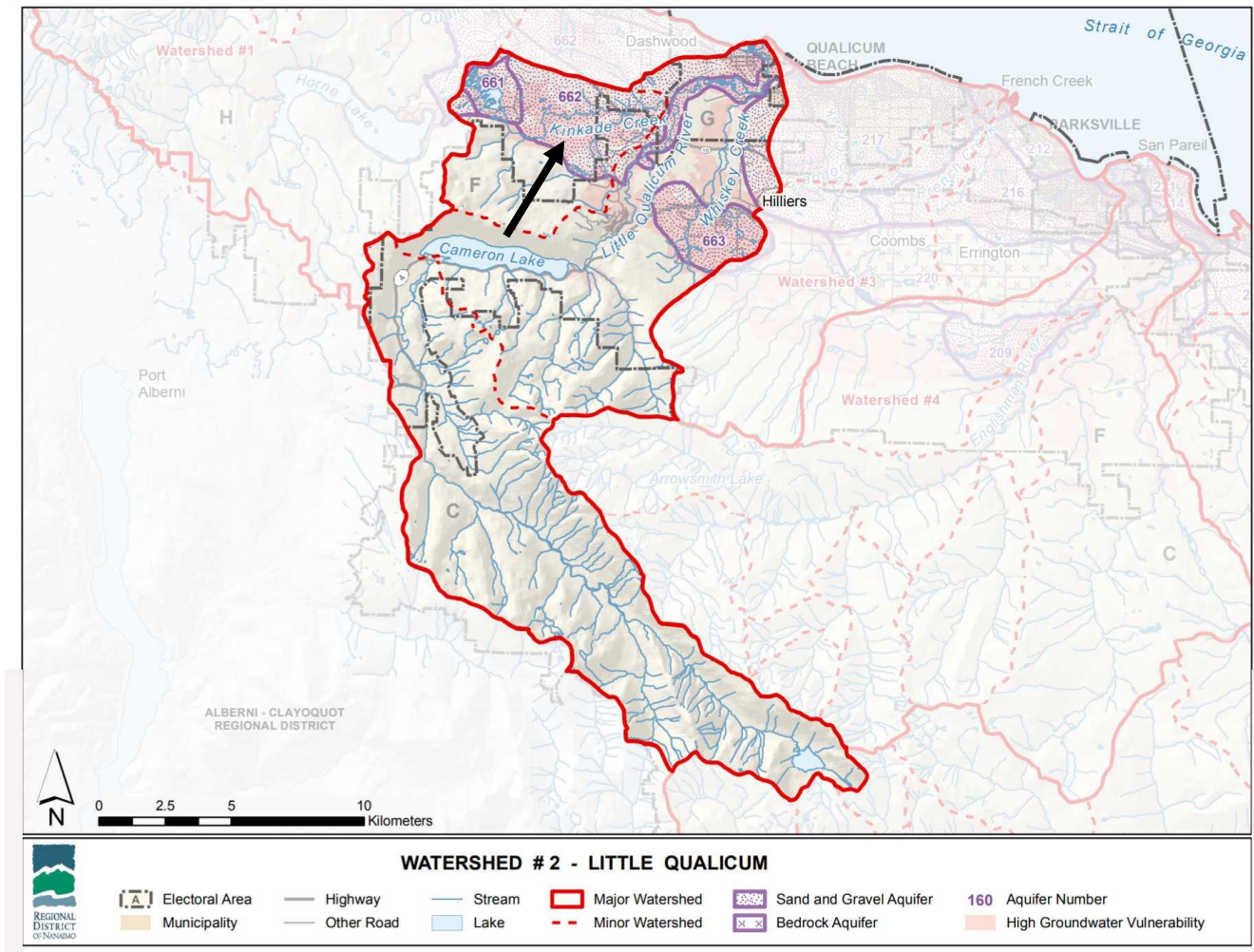
Kincade Creek flows from Spider Lake to the Little Qualicum River.

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[205] I am grateful to Bob Sandy for providing the RDN map of the watershed and directions to the confluence.
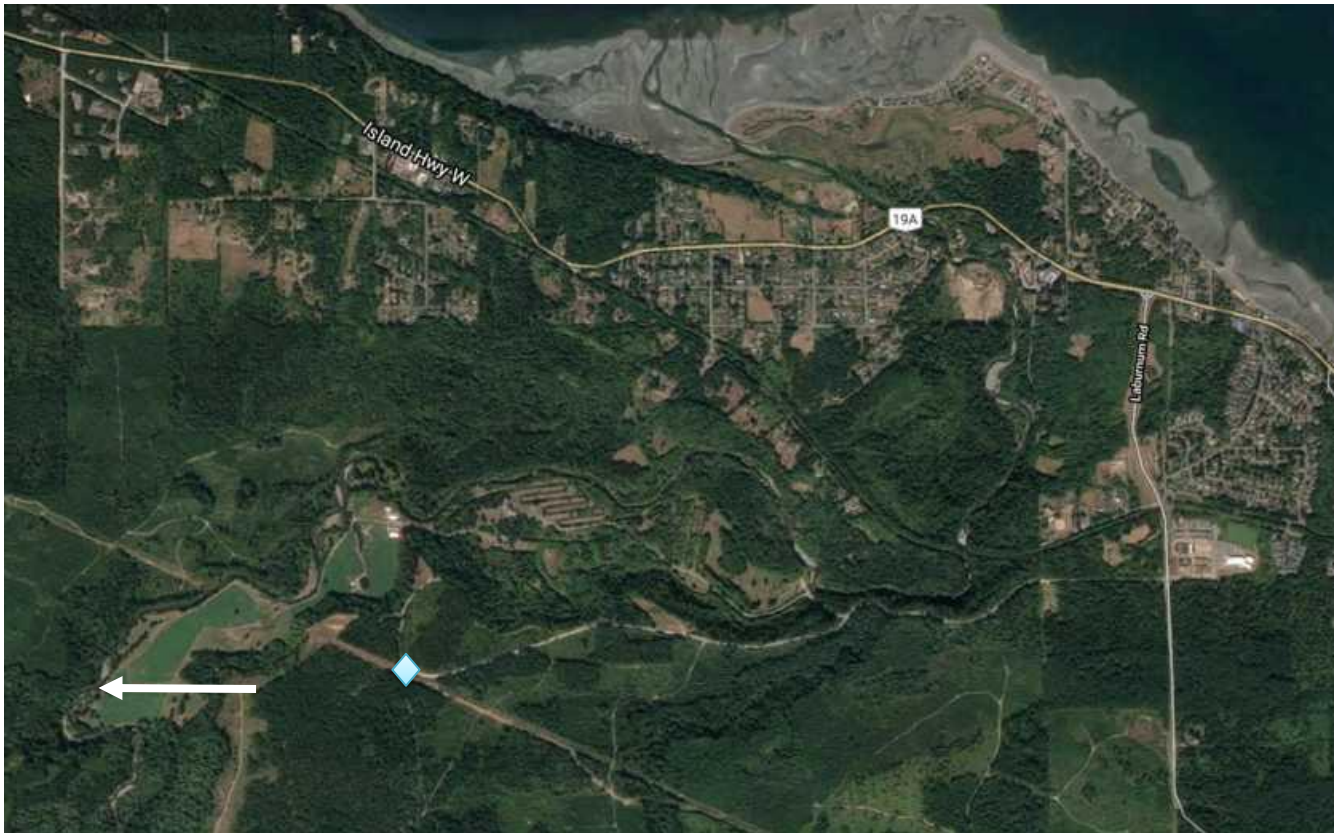
The arrow points to the confluence of Kincade Creek with the Little Qualicum River. The diamond indicates the intersection of Claymore Road West, Melrose Road, and the BC Hydro lines. The spawning channel of the Little Qualicum Salmon Hatchery can be seen in the centre of the map.

View of the Hydro lines crossing the farm adjacent to the Little Qualicum River (left) and the pool near where the Hydro lines cross the river (right).

Confluence of Kincade Creek with the Little Qualicum River

Little Qualicum Falls Provincial Park

About This Park

A favourite destination on Vancouver Island is Little Qualicum Falls Provincial Park, which straddles the Little Qualicum River and incorporates the entire southern shore of Cameron Lake.

Impressive waterfalls cascade down a rocky gorge in a beautiful forested setting bordered by steep mountain peaks at this park, one of the most beautiful parks on central Vancouver Island. The falls, lake swimming, shaded riverside trails and picnic facilities make Little Qualicum Falls a very popular family recreation destination. A number of walking trails are available in and around the park, offering picturesque views of the river and providing access to the upper and lower falls.

Cameron Lake is an ideal spot for swimming and fishing, as well as sail boarding, due to a wind funnel created by the surrounding mountains. The Cameron Lake and Beaufort day-use areas are located 10 minutes west of the campground on Highway 4.

Established Date: December 20, 1940

Park Size: 440 hectares

Special Notes:

75 metres above the Middle Falls Bridge to the downstream park boundary below the Lower Falls Bridge is closed to swimming. Other areas in the park may be closed to swimming during high water periods. Check the park information shelters for swimming closure information. Those wanting to swim should visit the Cameron Lake day-use, located 10 minutes west on Hwy #14.

Riverbanks can be very slippery. Stay away from cliff and riverbank edges. Sections of this river contain waterfalls, strong currents and other hazards. Boating is not recommended. Jumping from bridges or cliffs is prohibited.

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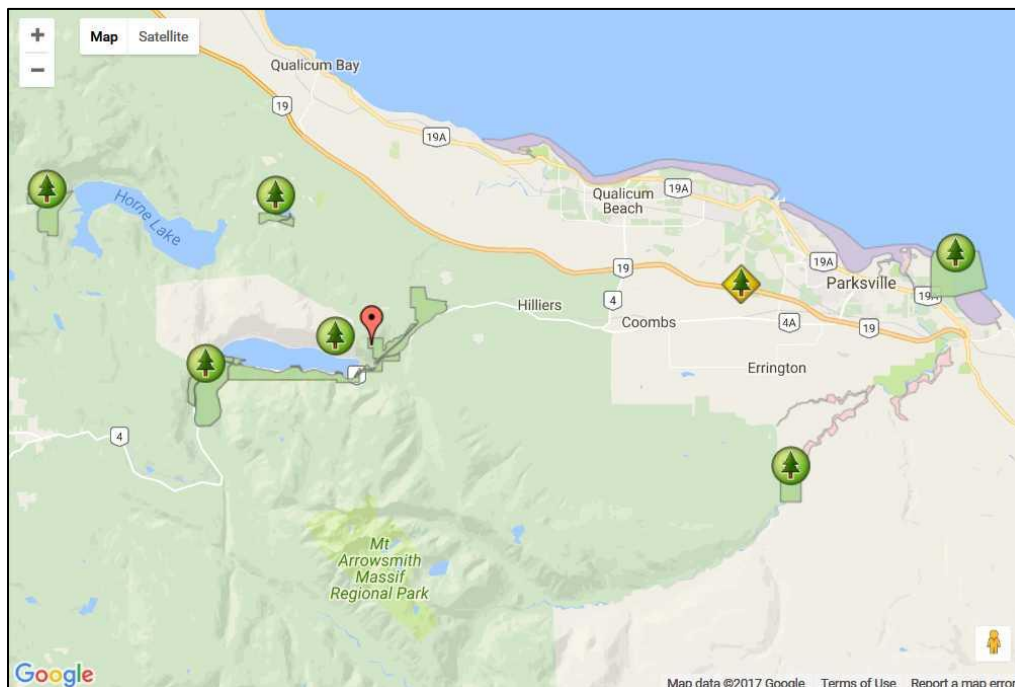
[206] Available online here.

Little Qualicum Falls Provincial Park

To Port Alberni

Legend

?	Information	Viewpoint	
P	Parking	Tent/Vehicle Camping	
	Toilets	No Swimming Allowed, Waterfalls and Rapids	
	Picnic Area	Hiking Trail	
	Hiking	Park Boundary	

To Parksville

4 B.C.

Esquimalt and Nanaimo Railway

Little Qualicum River

Lower Campground See Detail

Upper Campground See Detail

Lower Campground Detail

73, 72, 74, 71, 75, 96, 70, 76, 95, 69, 93, 68, 77, 94, 67, 78, 66, 90, 92, 91, 65, 79, 88, 89, 64, 81, 82, 80, 85, 87, 63, 83, 84, 86, 62, 61, 58, 56, 57, 59, 60

Park   Boundary

Service Yard

P

Upper Waterfall

Lower Waterfall

S / E / W / N

0   100   200
Scale in metres

Upper Campground Detail

? 1, 2, 42, 41, 38, 14, 3, 43, 40, 35, 15, 39, 37, 34, 4, 45, 36, 33, 32, 31, 13, 10, 6, 46, 48, 50, 51, 30, 12, 5, 7, 16, 44, 47, 49, 52, 53, 54, 29, 11, 8, 28, 27, 17, 25, 26, 18, 19, 55, 24, 23, 20, 22, 21

P
P

BRITISH COLUMBIA | BCParks   **Stay Safe - Have Fun**   **www.bcparks.ca**

Parking:

Ⓟ Parking is available in the BC Parks Cameron Lake Picnic Area located at the east end of Cameron Lake on Highway 4, as well as alongside the highway. Park well clear of the highway traffic. You are advised to remove all valuable items from your vehicles.

Arrowsmith Trail:

The trail begins on an old logging road opposite the day-use area and follows the old road for 15-20 minutes before beginning the climb to the McBey Creek bridge.

After about 1½ hours a junction is reached.

The **East Loop** leads to a lookout with dramatic views of the Strait of Georgia and mainland Coast mountains, and continues uphill to the Mount Arrowsmith Regional Park ski hill (owned by Alberni-Clayoquot Regional District).
The **West Loop** follows the route of the original CPR trail alongside McBey Creek and climbs to the Regional Park ski hill.
A **connector trail** just below the ski hill road allows hikers to make a return loop.

Route times:

🕐 Cameron Lake to lookout:
..........................approx. 2 hours one-way.
🕐 Cameron Lake to Regional Park ski hill:
..........................approx. 4 hours one-way.
🕐 Round trip to ski hill road and return via either loop:...................approx. 6-7 hours.

Caution:

! This trail is steep in places and requires a moderate fitness level. Total elevation gain from Cameron Lake to the ski hill area is approximately 1000 metres.
! The weather can change with little warning. Be prepared for cold wind and rains at any time. It is advisable to take a first-aid kit, warm clothing, water, and snacks even on short hikes. Sturdy footwear is recommended.
! Hikers are advised to exercise caution on the trail, particularly near McBey Creek.
! Be aware of wildlife and take necessary precautions to avoid confrontations.
! The trail surface is rough and uneven; it may not be suitable for some people.

Please note : Access to Mt. Cokely
Only fit and well equipped hikers should use the Arrowsmith Trail to access the summit of Mt. Cokely. The Saddle Route, Rousseau Trail and Ski-lift Route (original Cokely Route) offer more straightforward routes to the summit. The Regional District of Nanaimo does not have any management jurisdiction over these other trails.
These trails are accessed from logging roads off Hwy 4. Drive with lights on and yield to logging trucks.

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[207] Available online here.

Englishman River Estuary [208]

Geographical Description: The estuary of the Englishman River in Parksville.

Ecosection: Nanaimo Lowlands

Area/ Trail Length: 68 ha. Nature Trust land in the estuary within the WMA. 2.4 km loop trail. The entire 1,029 ha PQBWMA consists of about 830 ha of intertidal habitats (beaches, mudflats and estuaries) and 43 ha of uplands. It stretches 17 km along the foreshore from just west of the Little Qualicum River estuary to Madrona Point, and includes the public foreshore areas of Qualicum Beach and Parksville.

Seasons to Visit: Year round. Winter for waterbirds; spring for migrating birds, marine mammals & herring spawn.

Habitat: Mature second growth forest; meadow grassland; lagoon; estuary; gravel & cobble beach.

Viewing Highlights: The many estuaries, beaches, and foreshore gravel bars provide critical staging grounds for the internationally important Pacific Brant Sea Goose. These habitats are equally significant to over sixty other waterbird species; over 100,000 waterbirds come to feed in the productive foreshore waters.

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[208] BC Nature Guide, 6. Englishman River Estuary, Parksville. Available online here.

The estuaries and foreshore zones provide vital rearing habitat to all Pacific salmon species and Steelhead and coastal Cutthroat Trout. Millions of Herring spawn each spring on the abundant Eel Grass and algal beds found within the WMA foreshore.

This in turn attracts several marine mammals such as California Sea Lion, Harbour Seal, Northern Sea Lion, and Harbour Porpoise.

Main Access: The Englishman River estuary can be accessed from trails on both sides. There is a viewing tower and interpretive kiosk on the west side and a viewing platform on the east side. To access the west side trails turn on to Shelly Road from Island Highway 0.6 km west of the orange bridge over the Englishman River. Continue straight to the end of the road. Park here and walk out to the viewing tower.

Secondary Accesses: To access the east side of the Englishman River estuary turn on to Plummer Road, located 0.3 km east of the orange bridge and 0.4 km west of the entrance to Rathtrevor Beach Provincial Park. Continue 1.2 km to Shorewood Drive. Park here and walk the short distance out to the viewing platform.

Cautions: Caution at eroding riverbanks.

Jurisdiction: Nature Trust of BC

Regulations: Dogs on leash. Dogs prohibited within Wildlife Management Area Mar. 1 – Apr. 30. Violators subject to fine. No dumping , no camping or overnight parking. No fires, No motorized vehicles on beach.

Facilities: Parking areas, interpretive signs, viewing platforms, benches.

Other Recreational Activities: Annual Brant Wildlife Festival in March & April. Swimming, fishing, boating.

Other Connections: French Creek Estuary & beaches to the northwest. Englishman River Regional Park upstream.

History: Public and non-profit conservation organizations (from Ducks Unlimited to the Canadian Wildlife Service), have teamed to protect 1,000 ha of the Englishman River Estuary. The management area was officially established on April 2, 1993.

Little Mountain

Michael Addiscott

The Parksville Qualicum Beach News, 2 April 2013, page A9 [209]

Around Oceanside we enjoy trails with options to suit every ability, from the wheelchair-friendly Lighthouse Country Trail to challenging mountain scrambles on Mount Arrowsmith.

One local landmark that most of us are familiar with is Little Mountain. This steep-sided hunk of limestone rises above the countryside between Parksville and Errington. While the twisting road to the top is well known as an easy way to access spectacular views, [210] comparatively few people are aware of the enjoyable walking trails braiding through second and third growth forests under its spectacular cliff faces.

Once parked, (safely and considerately, of course!) walk south through the gate onto a dirt road. After approximately 300 metres you'll encounter a cut where the hydro lines run approximately east west across your path. The trail leads under the power lines and into the trees. Within 100 metres a trail joins from your right. Remember this junction as you will exit here on your return. For now, though, keep following the trail ahead as it turns into a rutted 4x4 track.

There are puddles the full width of the trail, but a look around will show diversions through the bushes to the side, allowing your feet to stay dry. After a couple of kilometres the path narrows and begins to twist through the trees as a rough, rooty quad trail. Keep your eyes open as soon as you see this as you need to turn right at the first single track trailhead on the right. This narrow trail leads gently uphill for around 150 metres, with a "widow maker" tree to step around, before forking, with the option to the right climbing up a moderately steep bank. Turn left at the top of this and follow the trail as it winds through attractive, open evergreens.

Before long the trail loses some height and intersects an old, narrow access road. Turn right and cross a rustic but well-made bridge. The trail rises sharply here and sweeps to the right between impressive boulders, carved from the face of Little Mountain.

Head uphill towards the cliffs and you'll see two contrasting examples of man's presence. The first, to your left, is tons of garbage dumped off the cliffs when there was easier access from the road. The second is a wonderfully quirky art installation in one of the limestone caves, constructed by one or more creative people who have used discarded bike parts, golf balls, food containers and an ever changing selection of

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[209] Available online here.

[210] Take Bellevue Road from Highway 4A. Then turn left at Little Mountain Road and drive up the mountain.

other items. While it's unfortunate that their medium was available, it's inspiring to encounter evidence of people motivated to turn a negative situation into something positive.

Keep the cliffs to your left now as the trail rises and falls in an eastward direction. Look all around to fully appreciate the scenery. Chemical reaction between rainwater and the rock have left intriguing "bubbles" in the rock faces and hints at their prehistoric, undersea heritage.

Looking downhill, you'll be seeing the car crash set created for the movie "Wrecked", starring Adrian Brodie. The movie was filmed in 2010 using outdoor sites here and on the Englishman River. It's worth watching, whether to enjoy Hollywood's view of an area so close to home or to enjoy the story in its own right.

A short downhill brings you to a junction where the main trail intersects your path. Take a look around and get your bearings as you'll be passing this point on your way back.

For now, turn left and head up the narrow, steepening trail between rocks and trees until you pop out on easier, salal covered terrain. There are three options here. The easiest way to minimise risk of taking the wrong trail, though, is to turn left and keep the cliff s on your left side. The surface is extremely slippery in both wet and dry conditions so it's important to resist the temptation to approach the edge for a peek.

Directions:

Take Hwy 4a East from Hwy 19, Jct 51.
Turn Left onto Bellevue Rd.
Turn Left onto Allsbrook Road.
Drive 3 km east along Allsbrook Road.
Park near yellow gate on the right. [211]
Allow 2 to 3 hours.

This hike includes steep, loose sections best suited to those comfortable on varied terrain. Hiking shoes are recommended but not essential. Footwear should be comfortable, supportive and of good quality.

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[211] One of the entrances to Top Bridge Park is on the left.

Top Bridge Regional Trail [212]

"Inaugurated in 1999, the Top Bridge Trail connects Rathtrevor Beach Provincial Park on the Strait of Georgia with the Top Bridge Crossing, a magnificent pedestrian-cyclist suspension bridge spanning the Englishman River at a lively junction of parks and conservation area. The trail is five kilometres in length each way and offers a rustic ramble or bike ride away from the urban sea-side to the cool woodlands of the Englishman River. The mid-section of the trail passes through private property: users are requested to stay on the authorized trail route and respect private property. At Top Bridge, take a break, take a dip or just sit back on the rocks and enjoy the beauty of a famous salmon river."

From the Parksville Industrial Park: Heading south from downtown Parksville on the Old Island Highway 19A, cross the Englishman River bridge, then veer right onto the Industrial Park exit. The trail from the Industrial Park to Top Bridge Park commences at Industrial Way and Tuan Road. It cuts through private property, then follows the river, passing underneath the inland Island Highway 19.

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[212] Regional District of Nanaimo, Top Bridge Regional Trail. Available online here.

Englishman River

Beth Hill & Ray Hill

Indian Petroglyphs of the Pacific Northwest, 1974, pages 118–119

The old bridge across the Englishman River is gone now, but the cement footings remain, and only narrowly did one petroglyph miss being under the cement. The site is dramatic. After making a last leisurely back eddy before plunging into the narrow gorge, the river has undercut the sandstone so that a wide ledge overhangs the river. It is on this ledge that the petroglyphs have been pecked.

An issue of the Colonist in February 1960 gave this account of the discovery of the carvings:

"About twelve years ago, Harry Butler, a native son who knows the country around Parksville as few others do, was fishing at the river with his son. He happened to lean on the rocky ledge and noticed that the moss was growing in strange grooves. Curious, he pulled off the moss and saw the regular indentations underneath. He immediately forgot about his fishing and set to work to clear all the moss away. Thus he discovered the first of the carvings. He subsequently uncovered the other two and now they can be clearly seen."

However, there was a time when the petroglyphs were not overgrown with moss. We were fortunate to meet in Parksville an elderly gentleman of eighty-one years, Mr. George Tranfield, [213] whose father, Mr. Allvan Tranfield, [214] worked on the construction of the old bridge. In 1886, Mr. Allvan Tranfield questioned the Indians fishing at the bridge and they pointed to a deaf-mute Indian fisherman, who, they said, was the carver of the pictures. Mr. George Tranfield thought the carvings represented the bear, the woman and two seals.
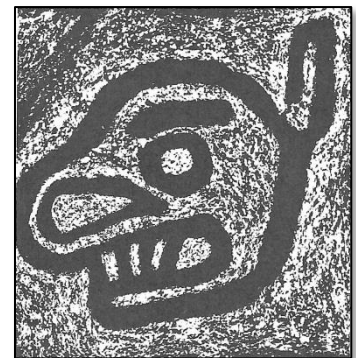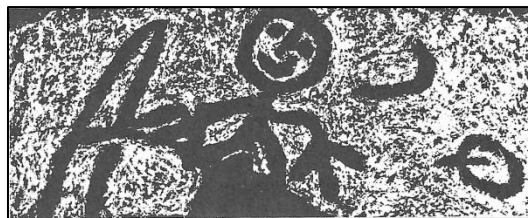
[Petroglyphs #2, #3 and #4]

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[213] Albion George Tranfield (1891–1989)
[214] Albion Inkerman 'Alex' Tranfield
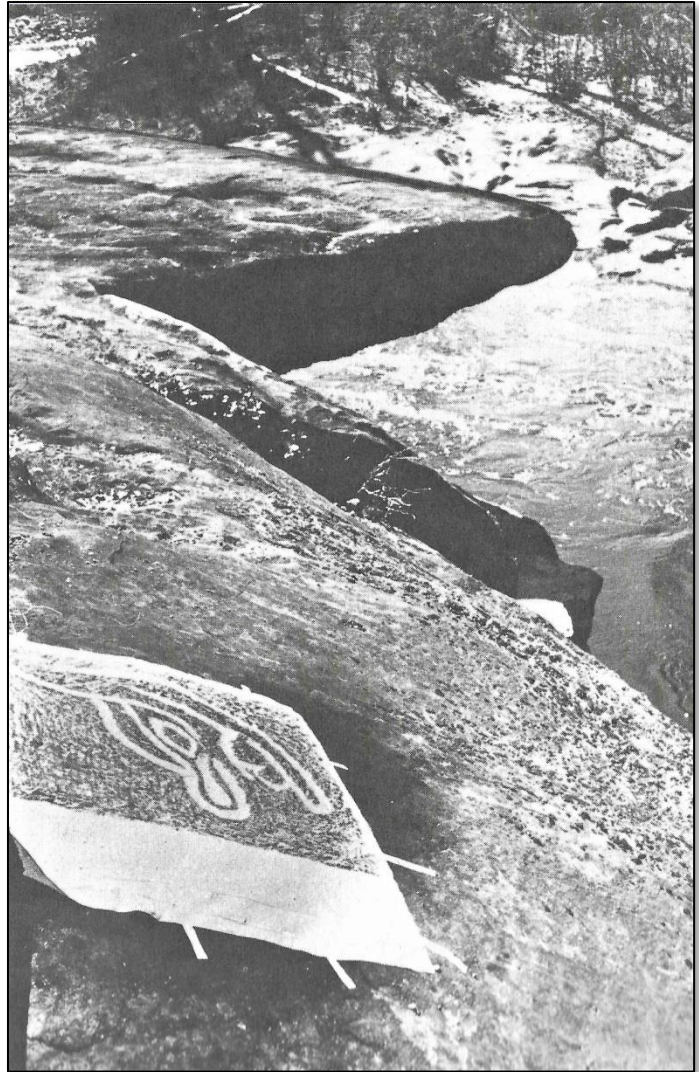
[Petroglyph #1 and a rubbing of petroglyph #2]

The River That Runs Through Us

Marjorie Leffler

Parksville And Then Some, 2000, pages 5–6 & 155

Long known as one of the best sports fishing rivers on Vancouver Island, Englishman River was known by speakers of the Island Halkomelen language [215] by a term meaning 'place of the steelhead', many years before the advent of the white men to the coast of what is now British Columbia.

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[215] The Pentlatch language and the Halkomelem language are in the Salish language group.

But it has a more important claim to fame from that era in the Indian carvings found in the rock cliffs on its banks. Countless fishermen have cast their rods for fish along its shores, but it took a local angler to discover the Indian carvings.

At a spot known as Top Bridge to a generation of local swimmers, where a bridge once crossed the river on the old Nanaimo — Alberni stage route (now known as Allsbrook Road), there is a narrow gorge through a rocky outcrop.

It is here, clearly discernible, that three separate and distinct Indian carvings, all of them in profile, can be found. One of them is the traditional totem design, probably of a bear, and similar in form to the Haida and Kwakiutl carvings. This design could be found in a house post or totem pole anywhere up or down the west coast of British Columbia.

Another one is very simple and could be that of a killer whale, again a familiar Indian subject. The last one is perhaps the most artistic of them all.

The lines are strong and perfectly symmetrical — the long nose with blowhole, large teeth and perfectly executed outline are all in beautiful proportion.

These are not the crude drawings of just anyone, but the work of an artist.

In about 1940, [216] Harry Butler, a native son who knew the country around Parksville as few others did, was fishing at the river. He happened to lean on the rock's edge and noticed the moss growing in a strange pattern. Curious, he pulled up the moss and saw the regular indentations underneath. He immediately forgot about his fishing and set to work to tear all the moss away. Thus he discovered the first of the carvings.

He subsequently uncovered the other two, and they can now be clearly seen by swimmers or other travellers along the river. Shortly after Butler's discovery, he took an archaeologist, who was in the district, to see the carvings. He was very impressed with them and exclaimed over their artistry, claiming them to be the finest he had seen.

He verified Butler's opinion that these were indeed the work of some native artist, who stopped to draw them on his way up or down the river many, many years before.

Although middens have been found in several places in this district, these are the only authentic carvings to be found between those at Petroglyph Park near Nanaimo and Sproat Lake in the Alberni Valley.

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[216] According to the article in the Colonist in February 1960, quoted above in Hill & Hill (1974), Butler found the petroglyphs in about 1948.
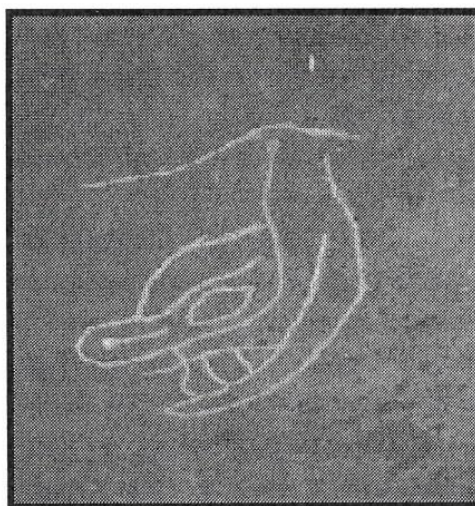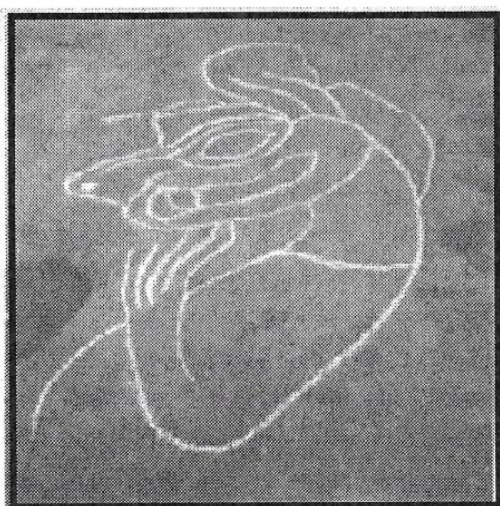
[Petroglyphs #1 and #2]

Location of the Petroglyphs at Top Bridge Park

Google Maps. Photos by Timothy Lawson, September 2016.
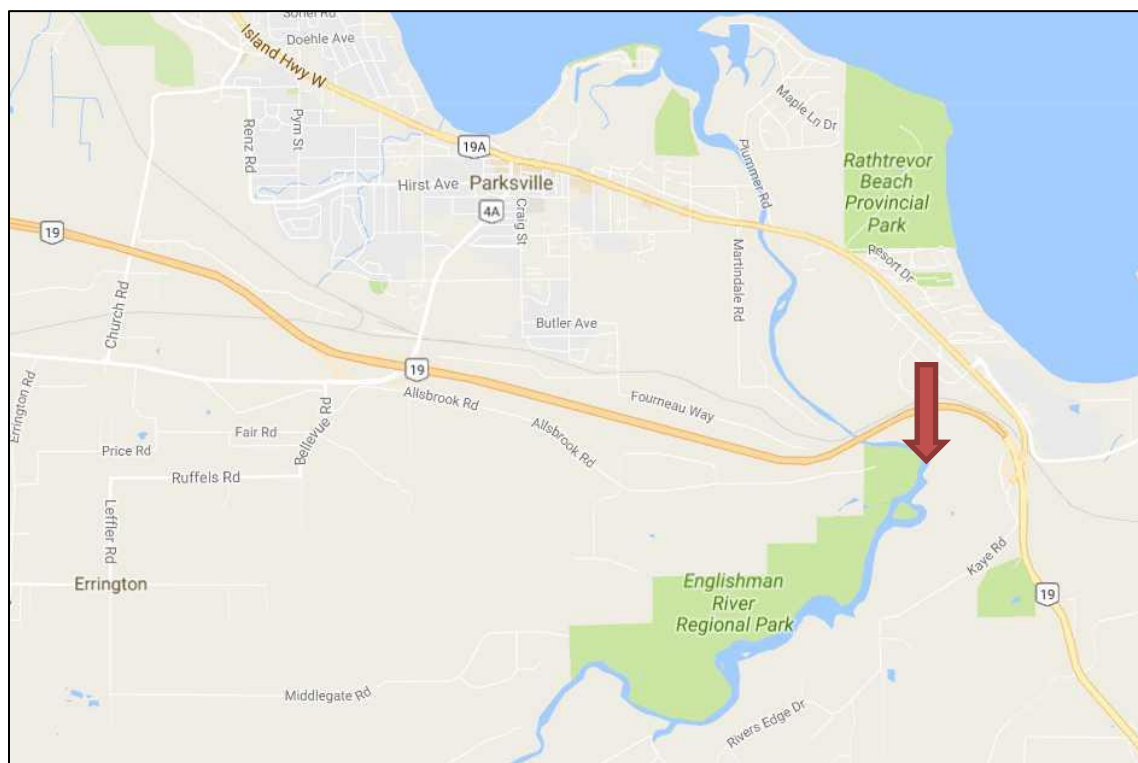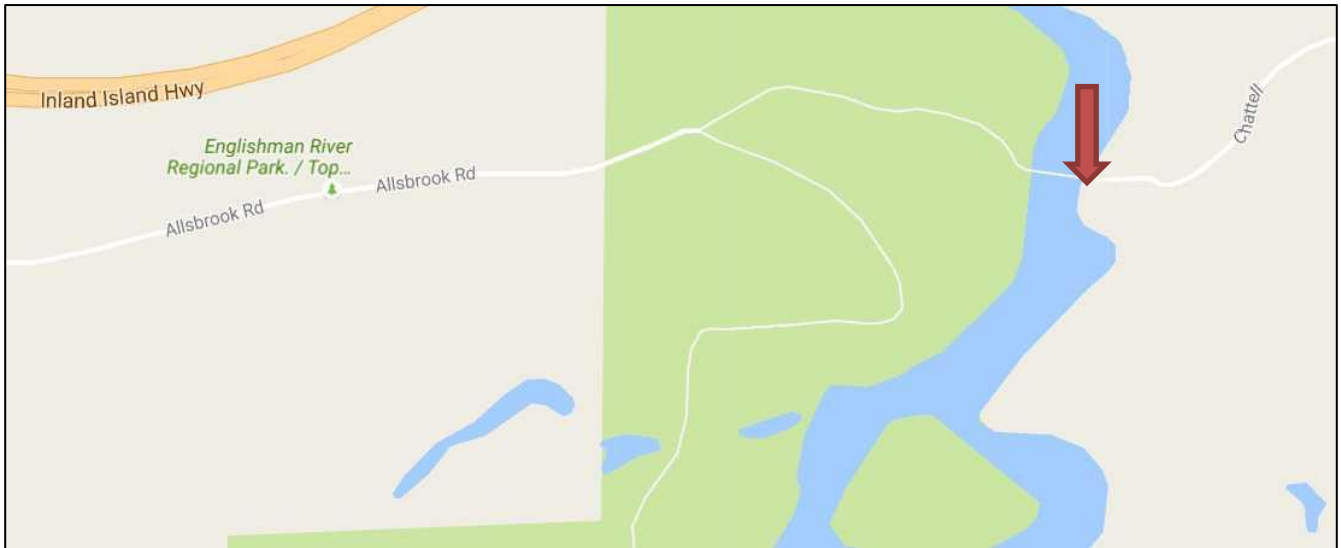
The depression next to petroglyph #1 above is indicated in the photos below.

View of petroglyph #1 from the bridge

View of petroglyph #1 from the ledge

View of petroglyph #2 from the bridge

Petroglyph #3

The Rock Art of the Northwest Coast

Doris Marion Lundy

M.A. Thesis, Department of Archaeology, Simon Fraser University, 1974 [217]

Zoomorphic Designs — Quadrupeds — Bear [pages 73–75]

At least three possible bear depictions are to be found in coastal rock art; all are petroglyphs and all show only the head. De Laguna (1964) identifies a circle-face on a single boulder at Yakutat Bay as being that of a bear. The design has a wide, well toothed mouth. A second bear's head is reported to be located on a boulder at high tide near the mouth of the Kitkatla Creek. On the shore of the Englishman's River (CS 44) are three heads, all drawn in profile. One of these clearly displays details of the historic Northwest Coast art style with its flowing lines, space fillers and the distinct eye, and is ethnographically identified as depicting a bear. Another carving reported from the head of Theodosia Inlet consists of a circle-face and several attendant circles. There is little known regarding the history of this particular petroglyph and the interpretation is questionable. Figure 2 illustrates one bear design to be found in coastal rock art.

Figure 2. Bear Design. This petroglyph, [218] from DhSb 5 on the Englishman's River (CS 44), is drawn from a rubbing in the BCPM to a scale of one inch to one foot.

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[217] Available online here.
[218] Petroglyph #1

Zoomorphic Designs — Sea Creatures — Fish — Salmon [pages 95 & 102]

Salmon are specifically identified at only two coastal sites; both are carved and both are Salish. A fish figure at Englishman's River is supposed to represent the salmon (CS 44), according to local tradition (BCPM), [219] and a similar tradition identifies four species of salmon as being the fish carved and painted at Jack's Point (CS 125)... In view of the importance of salmon to the people of the Northwest Coast, one might expect that they would be more frequently depicted in the rock art, especially those sites known to have been concerned in one way or another with fishing activities. Perhaps many of the otherwise unspecified but obvious sea creatures were intended to represent salmon. Perhaps, too, some of the circle faces located intertidally at known fishing places were representative of the human aspect of the 'salmon people'? The reverse could just as easily be true in that salmon, like the deer, being so common, were not considered important enough to warrant their inclusion as rock art design. They would be carved and painted only when the salmon run was small or late, as was known to be the case among at least one coastal group.

Zoomorphic Designs — Sea Creatures — Seal [page 102]

Clearly defined seal figures occur at only three coastal sites, despite their wide geographical spread along the coast. One carved figure is reported to be located on the eastern shore of Dean Channel (BC 3) and another occurs at Blowhole Beach (N 18). A third is to be found at West Beechey Head (CS 146), while a rock at Pachena Point (N 13 or 14) was reported to be "in about the shape of a seal." Another may be located at Englishman's River (CS 44). [220] The rounded head and long, sinuous body would seem to be the identifying characteristics. There are no clear illustrations of definite seal designs.

Island Highway North

M.W. Nicholls et al. [eds.], *The History of Nanoose Bay*, 1958, 1980, 1990, 2006, pages 52–53.

"In the early sixties a trail was made from Wellington to Nanoose Bay and then on to Alberni and Courtenay — there was no Qualicum or Parksville in those days. In 1886 the trail was widened into a road that meandered among the stumps. This road branched at what is now Craig's Crossing and a bridge was built over the Englishman River at the canyon. On the rock at the base are Indian Carvings, Petroglyphs, as they have been called. From this point were rapids but these have disappeared as the river has changed its course and the rock formations show that the carvings were once at water level."

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[219] None of petroglyphs #1 to #4 at Top Bridge Park resemble salmon. Perhaps the reference is to another petroglyph that is not identified above.
[220] Possibly petroglyphs #2 and/or #4.

Settlement

Stanley C.W. Stokes, with photo by E.H. Gough, about 1900, and drawings by
John Smyly, 25 August 1961

Errington, Vancouver Island, British Columbia, 1971, pages 8–9, 17 and 118–119 [221]

Reference has been found (Dept. of Public Works report, 1886) to a bridge being built that year, over the Englishman's (sic) River, "to replace one burnt down last year." These structures spanned the gorge. The gravel track then climbed in a steep curve to run along the ridge (now as Allsbrook Rd.) and so on through the country and 'way over the mountains.

It is said that William McCarter won the contract to build the first wagon road from Wellington to (north-west of) Englishman River, and that when the bridge, which he had put across the river, burnt, he "went broke."

Just up-stream of that bridge site, on the east bank of the river, there are three drawings remaining... chipped into the surface of the out-crop of bed-rock. One is said to depict a salmon's head. Another, the largest figure at 4′ long, is of a highly stylized bear, in profile — a singular exception to all other pecked figures on the coast. The lines of these petroglyphs are half an inch wide and average an eighth of an inch in depth.

There is no firm knowledge as to the age of the carvings, but estimates range to thousands of years. Nor is it known if the pictures are purely artistic or were incised at the behest of, or by the hand of, a superstitious ritualist, perhaps to placate the supposed river god or to stimulate the silver salmon, sliding past in the stream below.

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[221] Available online here.

Petroglyph #1
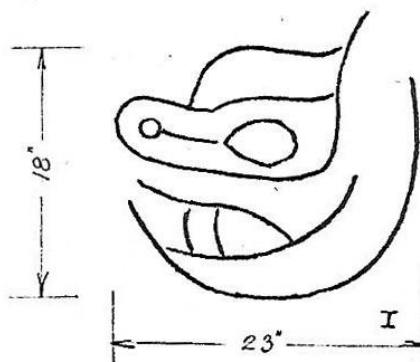
Petroglyph #2
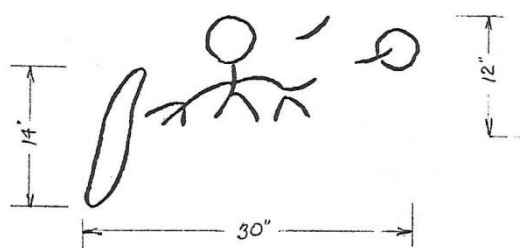
Petroglyph #3
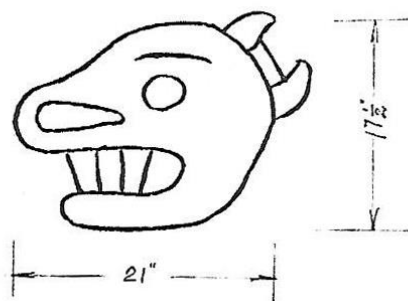
Petroglyph #4

Petroglyph Park

David R. Elliot [ed.], *Adventures in Arrowsmith Country*, 1983, page 39

To get to the Petroglyph Park on Englishman River, drive south along the bypass. Just before you reach the Island Highway, turn right onto the dirt road heading west. At the top of the road you will find the park. The petroglyphs are on the rocks above the gorge.

During the spring, the river cascades through the gorge. The deep pools in the gorge attract many swimmers during the summer.

Petroglyph #4

Englishman River Falls Provincial Park

About This Park

Situated along the pristine Englishman River north of Nanaimo, Englishman River Falls Provincial Park features two stunning waterfalls cascading along the descending riverbed into a deep canyon.

This picturesque destination, set amid a lush old-growth and second-growth forest of Douglas fir, cedar, hemlock and maple, is an ideal location from which to explore and appreciate the incredible diversity of south central Vancouver Island, including nearby Cathedral Grove, the Pacific Rim, and the sandy shores of Parksville and Qualicum.

The park has a large day-use area and campground and contains several hiking trails that meander through the forest and along the river. Visitors can expect spectacular views along the way, particularly from two bridges that cross the river where it plunges down the narrow rock canyon toward quieter waters below. The lower falls end in a deep crystal-clear pool – an ideal swimming hole in the summer when river levels are low and a great place to view spawning salmon in the fall.

Established Date: December 20, 1940

Park Size: 97 hectares

Special Notes: Domestic animals must be on a leash at all times in the park. Domestic animals are not allowed on beach areas or in park buildings. Fishing is **not** permitted at Englishman River Falls Provincial Park.

VIEW PARK PHOTO GALLERY ▸

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[222] Available online here.

ENGLISHMAN RIVER FALLS PROVINCIAL PARK

BRITISH COLUMBIA | BC Parks

CAMPGROUND AREA

To Parksville 15 km

To Falls

Gate

Campground Area (see detail above)

Service Area

Gate

Gate

Englishman River

Falls

Dangerous cliffs

Dangerous cliffs

Falls

LEGEND

P	Parking
	Toilets
?	Information
	Day-use Area
	Picnic Shelter
	Drinking Water
	Campground
- - - - -	Trail
————	Road
—·—·—	Park Boundary

PARK MAP
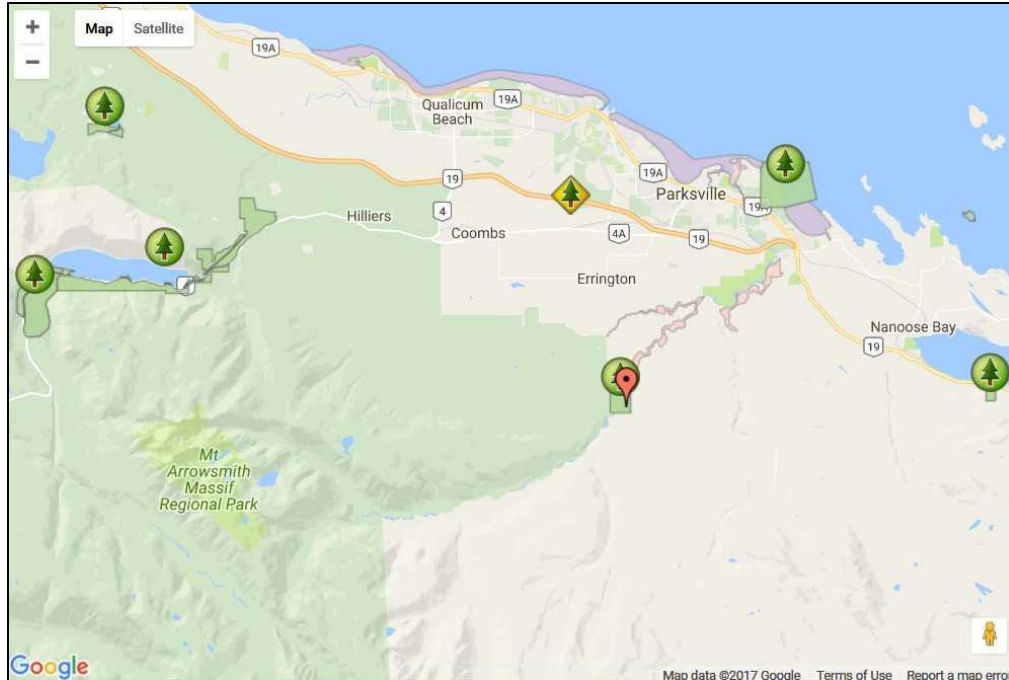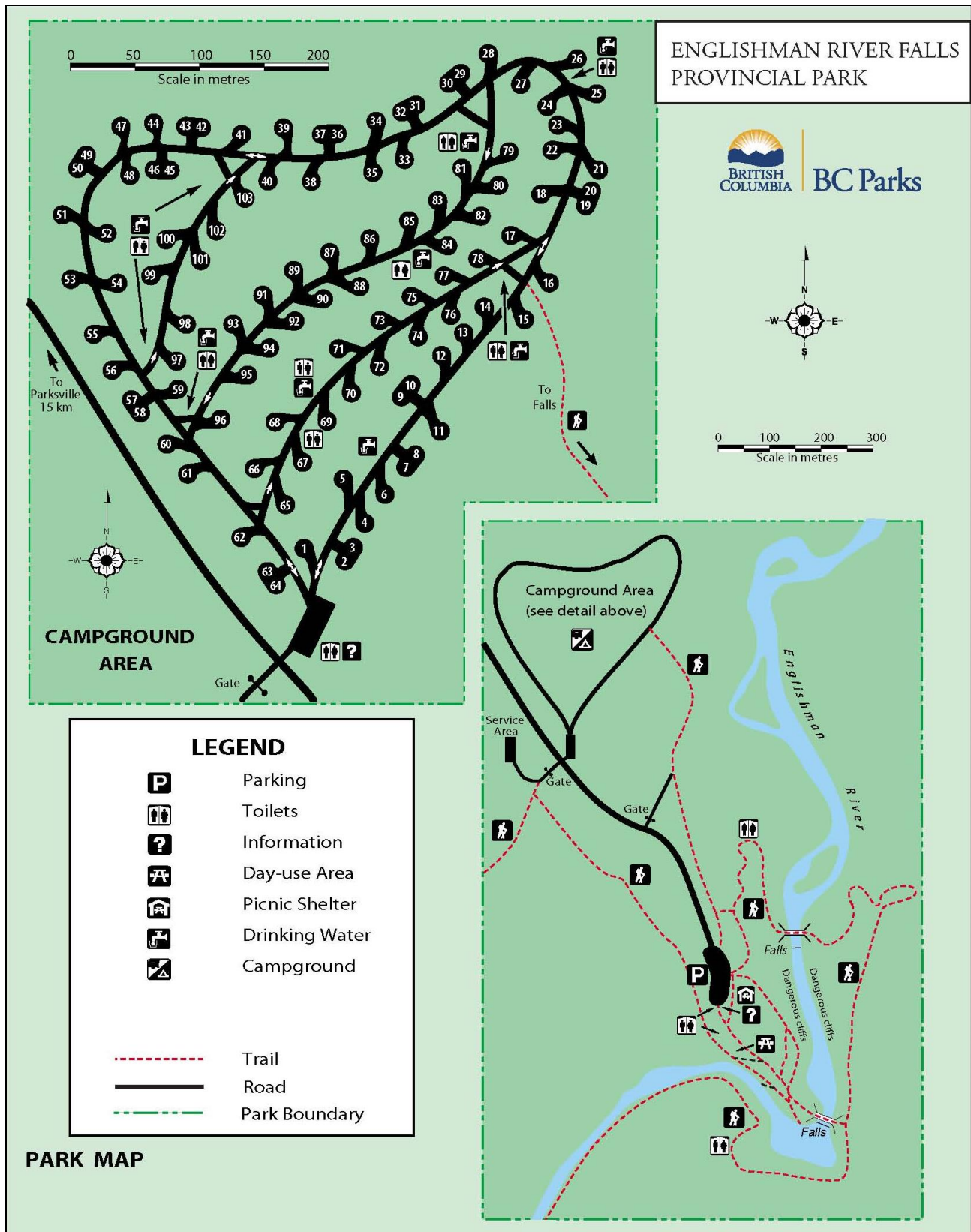
Straits Lumber Company, Red Gap, Nanoose Bay

David R. Elliot [ed.], *Adventures in Arrowsmith Country*, 1983, page 6

Many of those who travel along Nanoose Bay are unaware that they pass through what was once the thriving mill town of Red Gap. The community stood in the gulch where the rest stop is now situated. Across the highway and along the shore are old piles and pieces of concrete which supported Straits Mill and its wharves.

The sawmill at Red Gap was first built in 1912. Ships from around the world anchored in Nanoose Bay to receive loads of lumber, which they carried to Great Britain, Australia, and various ports in the United States. Japan was one of the biggest purchasers of lumber from Straits sawmill, which catered to that market.

Because the deep sea vessels could not dock at the mill's wharves because of shallow conditions, ships were anchored out in the bay and the lumber was brought to them on scows. The double handling of the lumber, however, added to the mill's overhead and proved to be one of its economic downfalls.

Workers at the mill built houses along the tracks and across the road into a gulch in the hillside. They called the community Red Gap after a popular novel of the day — *Ruggles of Red Gap*. [223] The community consisted of private homes, a company store, post office, school, and boarding houses. Wooden sidewalks joined the buildings. The mill employed a number of Orientals. There were separate ghettos for the Japanese, Chinese, and East Indians.

In 1940, a fire almost destroyed the mill. Before it was extinguished, $3000 damage had been done. The sawmill and town continued until 1942. Its demise was mostly due to the war. After Pearl Harbor, the lucrative Japanese market was closed and the mill shut down from lack of orders.

In 1943, another fire destroyed the mill and part of the town. Within two years, the residents of Red Gap moved away, taking many of their houses with them, leaving the rain forest to reclaim the townsite. Highway construction has totally obliterated what fires and closed markets destroyed.

If you care to do some exploring, a waterfall can be found back in the gulch behind the rest stop. The beach is also a good spot for clam digging.

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[223] Ruggles of Red Gap by Harry Leon Wilson (Doubleday, Page, 1915), available online here.
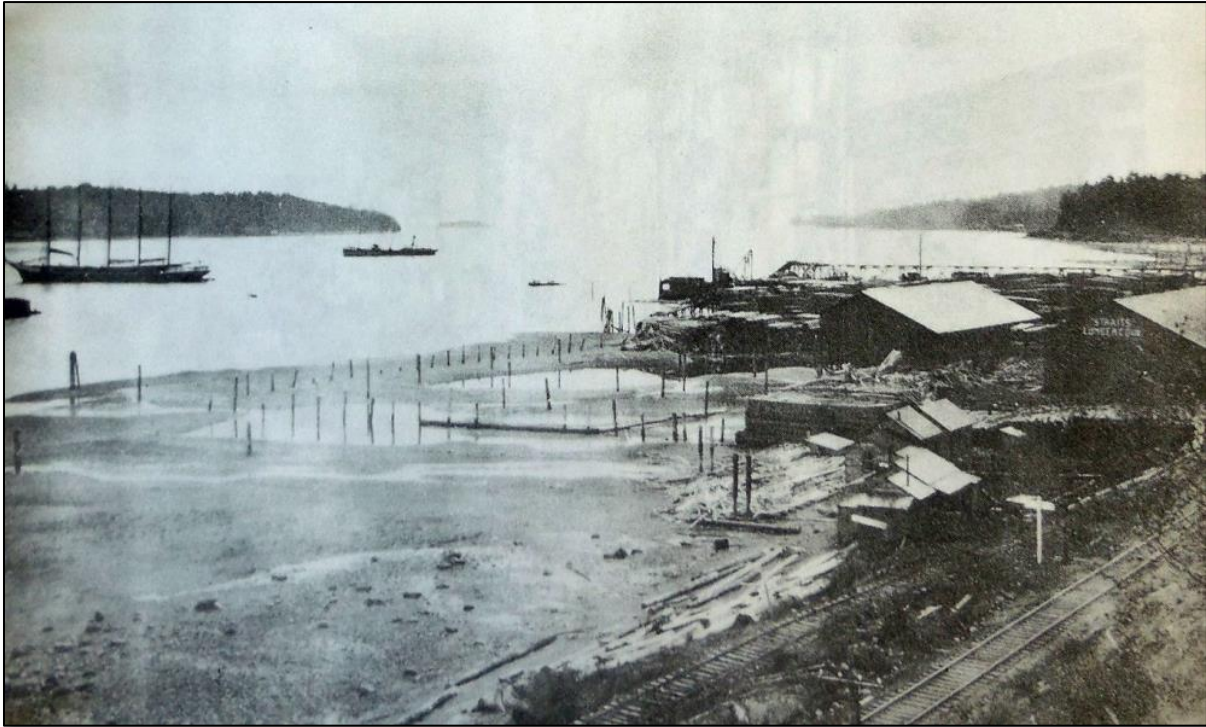
Straits Lumber Company, Red Gap, Nanoose Bay (V.P.L. 3976)
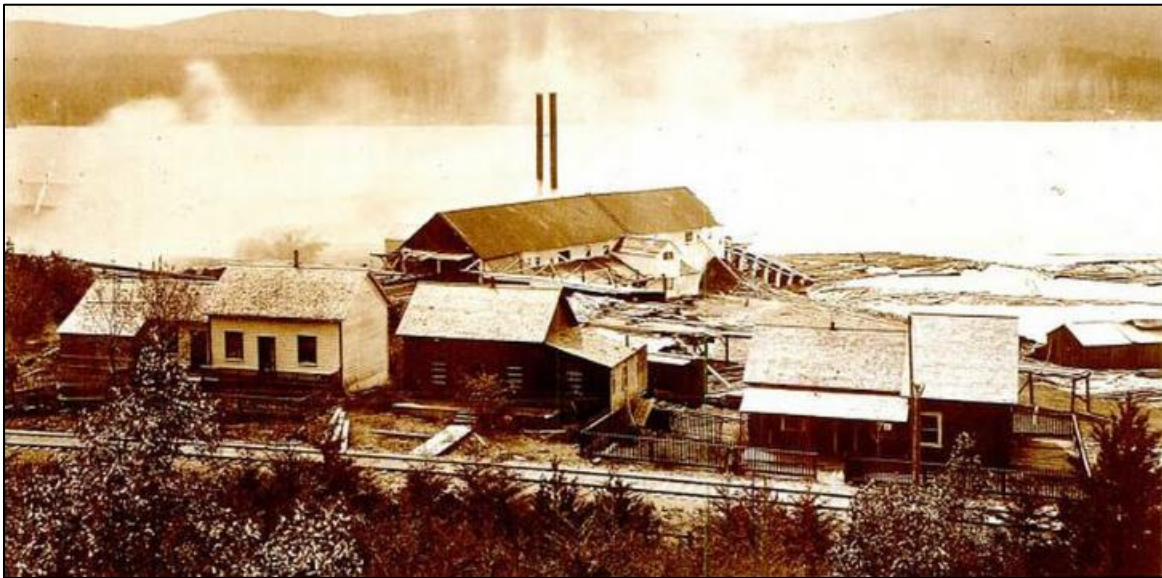
Straits Sawmill, Red Gap, Nanoose Bay (Patterson & Basque 2006)

PART VIII. DOUKHOBORS IN HILLIERS

Doukhobors in Hilliers, British Columbia [224]

Richard de Candole

Qualicum Time, August / September 2007

For a short time in the 1940s and '50s, the farm at the end of Slaney Road in Hilliers, now owned by my family, was the centre of considerable controversy in British Columbia.

At the time, it was owned by a colony of about 70 Sons of Freedom Doukhobors, under the leadership of Michael "The Archangel" Verigin (left), who had moved there in 1947 from the Kootenays to escape persecution by fellow Doukhobors.

More than 7,000 Doukhobors, or Spirit Wrestlers, had immigrated to Canada in 1905 from Russia. They settled first in Saskatchewan, then later the Kootenays. Because they rejected the practices and authority of the Russian Orthodox Church, were Pacifists and lived communally, they had been subjected to persecution for over 100 years.

In Canada, they proved to be equally troublesome for the authorities, refusing to swear an oath of allegiance, refusing to send their children to school, and, among the Sons of Freedom, staging nude public protests, among a number of things. The latter's anti-materialistic views were so strongly held that they believed that were called by God to burn the possessions of fellow members who became too materialistic.

During the first few years of the Hilliers colony, there was a series of suspicious fires in the Kootenays, which were eventually linked to Michael Verigen and co-leader, Joe Podovinikoff. (During this same period, the Hilliers school and community hall were burned and they were believed to have been acts of retaliation.) In the spring of 1950, they were found guilty of inciting others to commit arson and sentenced to two years in jail.

By a twist of fate, Michael suffered a stroke a month after sentencing and on July 27, 1951, died of pneumonia at the age of 69. His funeral attracted a large gathering of Doukhobor and non-Doukhobor dignitaries, and he was buried in a small graveyard on the property, now a registered cemetery, where the ashes of my father, Corry de Candole, are also buried. [225]

The Hilliers colony, however, never recovered from the loss of their leader and by the mid–1950s, most of the residents had either moved back to the Kootenays or left the Doukhobor community altogether.

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[224] This article is available online here.
[225] See *Hilliers Doukhobor Cemetery*.

In addition to the burnings and their strong views on public education, the colony also adhered to an unorthodox sexual code. As an article in Time Magazine on Sept. 26, 1949, described, all property was shared, including husbands and wives.

Initially, there was a ban on all sexual relations until the colony was deemed to be economically self-sufficient. In late 1948, the elders lifted the ban and nine months later the first child was born. After being christened Gabriel Archangelovich First, the boy was surrendered by the mother to the joint parenthood of the community. [226]

The property had been vacant for over five years when my parents, Corry and Nancy de Candole, discovered it in 1963, almost by accident. They had been looking for retirement property in the area and were about to return to Alberta without finding anything that appealed to them. E.G. Thwaites, a Qualicum Beach pioneer and father of their realtor, happened to be in the office and when he heard they had found nothing, gave some advice they felt they couldn't ignore: "Don't leave the Island without looking at the old Doukhobor place." At the time, the property wasn't even listed. On their way to the ferry, they once more drove out to Hilliers. "As soon as we drove in the driveway, Corry was immediately taken by what he saw," remembered my mother, Nancy (photo above by Richard de Candole). "The place was so peaceful and private. It was at the end of the road and totally surrounded by forest. He couldn't wait to get back into town to make an offer."

They barely even noticed that the homesite was a collection of weather-beaten sheds and buildings, none of which were suitable for a house. Their offer of $9,500 for the 75 acres was accepted and that winter they hired Don Beaton and Qualicum Construction to build a 1,400 sq. ft. house my father designed in the shape of a 'U'.

My father spent the next 20 years tearing down sheds, restoring other buildings, building a log house, and putting back into production a field that had been used by the Doukhobors to grow corn, cabbages and potatoes. He also served on the Coombs Fair board for most of that time.

My mother immersed herself in teaching piano and supporting church and environmental projects. Last year, at age 94, she moved to Qualicum Manor, while my wife, Wendy, and I continue to live on the property. [227]

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[226] See *The Hemishphere: Little Gabriel*.
[227] The obituary for Nancy de Candole is available online here.

The Hemisphere: Little Gabriel [228]

Time Magazine, 26 September 1949, page 37

For three years a small band of Doukhobors in Hilliers, on Vancouver Island, have struggled to establish a "Spiritual Community of Christ." It was started by Michael ("The Archangel") Verigin, who decided that other "Douks" were losing sight of original Doukhobor tenets and becoming worldly and materialistic. Unlike other British Columbia Doukhobors, the new community stressed the old precepts of non-violence and communal sharing of all property, including husbands & wives. Its ruling elders decreed that until the colony was economically self-sufficient, no children should be born to any member.

Frank Turner

FLORENCE BERIKOFF & SON
Dedicated.

Near the end of last year, the colony had ten cows; 50 of its 320 acres had been cleared for vegetable gardens and 300 orchard trees had been planted. The elders met, decided to lift the ban on children. In July, husky, unmarried, 36-year-old Florence Berikoff bore the first child, a boy. It was, said Colony Spokesman Joseph Podovinikoff, "the first free motherhood" based on 400-year-old Doukhobor principles.

The youngest member of the clan was christened Gabriel Archangelovich First, and dedicated "to the service of God and humanity." Last week little Gabriel's name was in the "White Book," a catalogue of those who "renounce themselves and private family ties to become eligible for membership in the universal family of whom the head is Christ and the Father in Heaven." The term "first" was used in lieu of a last name since "the earthly father is totally discounted." After christening, the earthly mother renounced her maternal ties (as will future mothers), turned Gabriel over to the joint parenthood of the 75 community members.

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[228] This article is available online here.

Hilliers Communal Farm Was Short-Lived [229]

Andrei Bondoreff

Times Colonist, 7 December 2008, with photos from the BC Archives

For six short years, the Vancouver Island community of Hilliers was home to a small peaceful communal settlement that made many Islanders nervous. In early spring of 1947, folks in the rural district about 60 kilometres north of Nanaimo noticed that a group of people had purchased and begun working 348 acres together.

The commune's 200 inhabitants cleared and tilled the land, set up apiaries, planted hundreds of fruit trees, and cultivated thousands of strawberry plants and raspberry bushes, along with large vegetable gardens. They began building a small sawmill to provide lumber for barns, residences, a dining hall and a canning plant. They even built a school.

In May 1947, the Daily Colonist reported "an interesting sight is furnished by the women in their full white blouses, pulled down over their full skirts, and kerchiefs worn peasant-style on their heads, stooping low to the earth and putting every inch of soil through a sieve, making a picture reminiscent of Biblical times, silhouetted against the background of rolling hills."

Working in "Toil and peacefull life", Hilliers. BC Archives C–01624.

These "interesting" people were from the diverse Doukhobor community living in the Interior. They came from an offshoot of the fundamentalist branch known as the Sons of Freedom. Leadership issues and differing views of schooling led to a rupture that brought the breakaway group to Hilliers.

During the colony's first few months, spokesman Joe Podovinikoff announced that "private property was the cause of world troubles." He added, "Not only do we renounce private ownership in matters of land and money, we also believe that private ownership of persons and families, including women and children, belongs to the old order."

This set off a firestorm of controversy. It wasn't long before the public was titillated with lurid stories of 'wife-sharing' or 'wife-swapping'. Churchmen were up in arms. Rev. Hugh A. McLeod, pastor of the First United Church at Victoria, said it was "degrading man and woman to the level of beasts" and had "within it the seeds of slavery." Dean Cecil Swanson, president of the Vancouver Ministerial Association, told the Daily Colonist that it was "tragic that these people should have been allowed to colonize in Canada and be given a sort of preferred status among us."

Members of "Spiritual Community of Christ", Hilliers. BC Archives C–01625.

The Daily Times speculated that the "settlement may cause some concern to wealthy landowners at nearby Qualicum Beach. It is less than five miles from the famed resort where millionaires have summer homes and retired generals, titled gentry and high officers of the army, navy and air force have settled."

Rumours of the possible migration of 3,000 Doukhobors to the Island inflamed the Parksville Board of Trade, which attempted to rally its counterparts in Port Alberni, Courtenay, Comox, Campbell River, Nanaimo and Duncan against the "potential danger" the group posed to the region. "If Doukhobors spread as they have in the Kootenays, it is only a matter of time until they will reach your district," wrote Parksville Board of Trade secretary, Ron Thwaites.

It wasn't long before the colony and the newspapers began battling. Spokesman Podovinikoff criticized the media for the ways it characterized the group. "We would like to protest to the newspapers and others against calling us 'Doukhobors'... For us the name of an empty shell." According to him, they had

changed their name to the Elders of the Spiritual Community of Christ. He also added, "We beseech the public and all the Christian world to believe that we have come here not to transgress the law, but fulfil it. There are no gross motives in this endeavour, and all the reports of swapping wives are sheer misrepresentation of facts."

Provincial officials were calm. The Attorney General's department said: "We have not heard of any wife-swapping among the Island Doukhobors. If there is such a practice, it would give grounds for divorce — that is all." Dr. J.B. Munro, the Deputy Minister of Agriculture, who owned property nearby and, like the Doukhobors, enjoyed bee-keeping, said, "I know nothing of my new neighbours, haven't heard of any lawlessness, and haven't missed any bees." Neighbours of the commune said the communalists were "conservative and mild-mannered people."

Sawing wood for the winter, Hilliers. BC Archives C–01628.
Left to right: Vania Zarukin, Nicola Zaitsoff and Nicola Maloff

Real estate agent E.D. Thwaites, of Qualicum Beach, complained that too much had been made of the settlement and that publicity was unnecessarily affecting real estate sales on the whole Island. According to him, there was nothing wrong with the communalists and they made no trouble. "The trouble with Doukhobors is that they don't mix... If anyone is living alongside them, he may as well be without neighbours."

In April 1951, Comox MLA H.J. Welch called the communal group at Hilliers "first-class citizens." He said that women were joining women's institutes and the men, farmers' institutes.

When an 'agitator' from a violent wing of Sons of Freedom in the Kootenays arrived at the colony and urged a new campaign of "bombings and fire raids," he was "stripped, decked with a necklace of tin cans and ejected from the community."

There were conflicting reports of stripping at the colony. In 1952, newspapers in Vancouver reported nude demonstrations. However, 'surprized' RCMP officers told the Daily Times, "We have received no information to substantiate these reports... We have a man at Hilliers and I'm sure he would have reported a nude parade."

By then, the colony was in decline. In November, the Daily Colonist reported that it had been "Losing residents for weeks and the RCMP stated that they had no idea why they were going." "As a rule, the Doukhobors are close-mouthed with us," said an officer.

The fact that the group's leader, Michael 'the Archangel' Orekoff, who assumed the name Verigin, had died in July 1951 played a big part in the colony's disintegration.

In December, the property was up for sale and by February, the Daily Colonist reported that the settlement was a "ghost town." The group had all returned to the Kootenays, bringing an end to one of Vancouver Island's most extraordinary communal experiments.

The Doukhobors

Marjorie Leffler

Parksville And Then Some, 2000, pages 119–120

A headline in a big-city newspaper once caught my eye. It said "Pacifists use fire in war on brethren," and it went on to tell the story of a member of the Sons of Freedom Doukhobors, who was convicted of arson. It reminded me of the furor in the Nanaimo and Parksville Boards of Trade when the Doukhobors first bought property in Hilliers in 1946.

There were concerns about the education of the Doukhobor children and about a report that the colony was willing to care for Sons of Freedom children, if their parents were jailed for the recent Kootenay terrorism. In a report in the *Arrowsmith District News* of Sept. 24th, 1947, J. Podovinikoff, the spokesman for the colony, admitted that the Sons of Freedom, during the recent Kootenay terrorism, had asked Hilliers Doukhobors to care for their wives and children. Podovinikoff said the Island colony would take the dependents only if the Sons of Freedom gave up all custody rights. "We don't want any dependents here unless they are willing to conform to our ways," said Podovinikoff. "We were burned out in the Kootenays, and want to live peaceably here." He assured the delegation that English would be taught in the communal school and referred to a recent visit from Claude Campbell, school inspector.

In an earlier newspaper report, it was noted that Michael Verigin, 64, was crowned official leader of the Doukhobor colony at Hilliers in an open-air ceremony. "Michael the Archangel," the new leader of the group of Doukhobors, who severed connections with the radical Sons of Freedom in the Kootenay area in 1946, was among the first Doukhobors to come from Russia, where he was born. He lived in the Caucasus for 17 years and moved to Canada in 1900. For several years, he operated a general store and, later, a grain elevator, in Saskatchewan. He bought Lots 6, 10 and 12 in Hillers and moved his followers, consisting of 65 men, women and children to his "City of Jerusalem, Village of Archangel, Hilliers, B.C."

Here women became common property. Because of the shortage of facilities for children, as Michael explained, women were not allowed to sleep with men who were of an age to father children without a permit from the elders.

Meanwhile, there was dissension between Michael's followers and the local community, who felt that their land values would go down as a result of the Doukhobor settlement in Hilliers. As it happened, they had reason to worry. Bert Topliffe, a longtime resident of Coombs, remembers when the Hilliers community hall and school burned down. They were situated on opposite sides of the road just before the tracks, where the Wooden Nickel (at that time, the General Store) now stands. At first, it was believed the fires were of local Doukhobor origin, but later it was proved that they had been the work of the sect from Krestova.

Later, in a story in the Arrowsmith News dated Dec. 24th, 1947, there was a report of a fire that gutted the communal dining room and the store building, including all its contents, in a sudden blaze on a Friday night. The buildings were valued at $5,000, including their contents, but no insurance was carried. A spokesman for those present stated it was his belief that the fire was of incendiary origin. Michael Verigin was absent at the time, attending hearings in South Slocan concerning the outbreaks of violence and

arson in the interior. Following this fire, and because of the history of arson that the Sons of Freedom brought with them from Krestova, the school board hired a watchman with a dog to patrol the Hilliers school grounds for a time.

There was a report of nude marching in Qualicum, but for the most part, the men and women in the community lived a simple communal life. The men worked in local mills or in the woods, while the women tended their gardens and, in some cases, did housework in the homes of Parksville – Qualicum residents. Some of the women belonged to the Little Qualicum Women's Institute and entered their produce and handiwork in the Coombs Fall Fair. The children formed a choir, performing their tradition songs at special events in their school.

In 1950, Michael Verigin suffered a stroke. A year later, on July 12th, 1951, he was sent to the Vancouver General Hospital for surgery. He contracted pneumonia and died at 5 a.m. on July 28th, 1951, at the age of 69. He was buried in Hilliers in a simple, but impressive, ceremony, at which his son, Russel, and Joseph Podovinikoff lauded him for his efforts to bring happiness to the members of the colony, as well as his efforts to give hope to the rising generation. Internment was in the Doukhobor cemetery. [230]

Following Michael's death, the colony — now grown to 60 men, 80 women and 40 children — dissolved. The Hilliers property was turned over to the Brotherhood of Reformed Doukhobors Holding Society, who kept it until 1961, when it was sold to G. Morgan. In 1963, Morgan sold a piece of the property to Mr. and Mrs. de Candole, whose family still occupy it. Thus ended a little known phase of the Sons of Freedom history of Vancouver Island.

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[230] See *Hilliers Doukhobor Cemetery*.

Terror In the Name of God: the Story of the Sons of Freedom Doukhobors

Simma Holt

McClelland and Stewart, Toronto, 1964

[Pages 90–92] It was Michael John Orekoff, a Doukhobor raised in Saskatchewan, of recent years owner of an unsavoury rooming-house in Vancouver, who briefly won acceptance by the Sons of Freedom. He announced that he had come as Michael The Archangel Verigin... Michael also declared that Chistiakoff [231] had come to see him to transmit his last will. Though Michael was illiterate, he claimed that the written will he brought had been put down after two days of constant talk by Verigin. "Petushka ordered me not announce the will before one year and three days after his death," said Michael, delivering it on that precise day, February 14, 1940, at Brilliant [British Columbia] before a large number of Doukhobors... When he had concluded his speaking tour, Michael delivered one final stroke that showed how well he understood the Sons of Freedom. "I must leave you now," he said. "I can only return when there is a pillar of flame from the ground to the heaven at Brilliant." And then Michael the Archangel returned to Vancouver.

[Pages 94–96] [I]n January, 1944, Michael John Orekoff, also known as Orekoff-Verigin or simply as Verigin, returned to Krestova... Within days of his arrival, the 61-year-old Michael took steps to establish what came later to be known as his 'Spiritual Home'... "You know," said Michael at the end of their song, "in the early days I remember Sons of Freedom had more fire in them than now. They marched into Peter Lordly's [232] house in Saskatchewan. They burned it to the ground." He paused, and looked around, waving a chunk of bread he had torn from a loaf. "Now time comes again." He pointed in the direction of Brilliant. To the Freedomites, always seeking messages from their leaders, this one was clear. It was their signal for the burning of Lordly's old house at Brilliant. Michael then told all present to disrobe again and asked each individually whether he or she were willing to "do God's work," leave husband or wife and take new mates... By the fall of that year [1944] Michael had established his Spiritual Home, with the so-called 'Pairs of Six' — six couples, who exchanged mates every night.

[Page 103] Then, on May 1 [1946], one hundred Sons of Freedom set out to show Michael the Archangel that it was wrong for the divine spirit to operate a business in the man-way. After a vicious fight, they burned the building. Michael then left with his spiritual household for Robson, near Brilliant. His attackers followed him there and drove him out of the area.

He and a band of sixty-five moved to Vancouver Island. The Sons of Freedom claimed that he took $3,788 collected from them for orphans and used it to buy the land on which he built his 'City of Jerusalem, Village of Archangel, Hilliers, B.C.' Here again women became common property.

[Page 107] This was the day [14 June 1950] the Archangel and his aide, Joe Podovinikoff, were to go on trial [charged with conspiracy].

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[231] Peter Petrovich 'Chistiakoff' Verigin (1881–1939)
[232] Peter Vasilevitch 'the Lordly' Verigin (1859–1924)

[Page 139] After deliberating for an hour and eleven minutes, the jury found both the accused guilty as charged. Each was sentenced to two years.

Archangel and his aide appealed the decision in September. The court ordered a retrial on the grounds that the judge had failed to instruct the jury fully on the use of statements. As most of the witnesses had been involved in the conspiracy, thus being accomplices, special instruction should have been given to the jury as to the necessity of having their evidence corroborated.

A month after the sentence, Michael suffered a stroke. A year later, on July 12, 1951, he was sent to hospital for surgery. He contracted pneumonia and died at 5 a.m., July 28, 1951.

The Doukhobors

George Woodcock & Ivan Avakumovic

Faber and Faber, London, 1968.

1. The People of God

[Page 20] In fact, though, what impresses anyone who has closer contact with the Doukhobors — as it eventually impressed certain of Tolstoy's disciples — is the marked dichotomy in their reasoning. A half-literate Doukhobor, educated in the endless religio-political discussions that are a feature of the idle winter months of a people until recently attracted towards seasonal employments, will often present an informed and well-argued criticism of non-Doukhobor society and then, in stating his own alternative, will break into an irrational discussion of prophecies and dreams in which he clearly believes implicitly. A respected leader has only to recount and interpret a vision according to his own fancy for action to follow. To give one recent example of this: the site of the Sons of Freedom settlement at Hilliers on Vancouver Island was chosen to accord with a dream that had visited the man who became its leader, Michael 'the Archangel' Verigin.

13. The Sons of Freedom

[Pages 323–325] By the early 1940s it was evident that a power vacuum existed within the sect. Peter Iastrebov, the acclaimed leader, was lost in the *terra incognita* of Stalin's Russia, and though the Community Doukhobors accepted John J. Verigin as a substitute, he was much too colourless a figure for the tastes of the Sons of Freedom. The first person who attempted to move into the vacant seat of power was John L. Lebedoff, a farmer from Saskatchewan who enjoyed a certain reflected glory as the descendant of Matvei Lebedev, the first Doukhobor soldier to obey Peter Verigin's call to refuse military service in Russia in 1893. After the death of Peter Chistiakov, John Lebedoff moved to Krestova, where he stirred the imagination of the Sons of Freedom by declaring mysteriously that he had a message from 'the Master', whom everyone assumed to be the missing Peter Iastrebov. Lebedoff, a lean, gaunt, untidy little man, made a special appeal to the women of Krestova, and surrounded himself with courts of sturdy female companions.

Very soon, however, his domination over the dreary little Rome of Krestova was challenged by a rival who could claim authentic Verigin blood. This was another Saskatchewan farmer, named Michael Orekoff, third cousin of Peter the Lordly in the female line of the dynasty. Orekoff, regarded as an Independent, seemed to move out of Doukhobor circles during the 1930s, when he left the prairies and set up in Vancouver as a boarding-house keeper. An obese, gross-looking man, he had none of the handsomeness of the two Peters to whom he was related; but he had a vein of shrewdness that he had used in his business affairs, and he possessed a fertile and plausible imagination.

Orekoff had claimed since boyhood to be a visionary. Long ago in Russia, he said, the Archangel Michael had appeared to him, and for this claim he himself became known as 'Michael the Archangel', a title whose connotations he subtly changed until it suggested that in him the Archangel was actually incarnate, as Christ was incarnate in other members of his clan.

By 1940 he had assumed the prestigious name of Verigin, and on 11 February of that year he appeared at Brilliant and laid claim, before a large assemblage of Community Doukhobors, to have received special messages from Peter Chistiakov and even from God the Father. According to Michael, among other instructions given by the Purger prior to his death was the order that henceforth the affairs of the Community must be managed by a triumvirate led by the Archangel himself. God, whom he met face to face, had revealed that he had three sons — and three sons only — Jesus Christ, Peter the Lordly, and Peter Chistiakov. The first was crucified on the earth; the second died on the air into which the bomb had thrown him; the third died by water, in the sea of human wickedness. The Doukhobors themselves, by their failings, had helped to destroy their holy leaders. The implication of all this was that if they followed the will of God, as relayed to them by 'Michael the Archangel', they might yet atone for their wickedness.

The Community Doukhobors paid no attention to the new prophet. John J. Verigin's direct descent from both Peter the Lordly and Peter Chistiakov impressed them more than Michael's revelations. But the Archangel's brand of visionary prophecy appealed strongly to the Sons of Freedom. He maintained close contact with them, and in January 1944 appeared in Krestova as a serious contender for leadership.

Michael the Archangel was a chiliast who brought back into Doukhobor discussions the idea of the approaching millennium. He taught that the Second Coming was near at hand, and having — like the Doukhobor leaders of old — appointed twenty-four elders, he proceeded to teach the return to religious communism, the breaking up of possession, not only of goods but also of persons. The time had come to end that atrocious manifestation of property relationships known as marriage. Michael also called for a suspension of the 'black work' and declared that indiscriminate nakedness must come to an end; nudity should be used for religious purposes, he maintained, and his enemies accused him of strange mate-rotating celebrations in the name of God. He was in favour of education, provided it was Christian, and he set up a school in Krestova. He also established a store there, and, with a curious disregard for his own teaching about 'mine and thine', made himself its proprietor.

At first Michael's teachings of the close proximity of the kingdom of God were attractive to the people of Krestova. He enjoyed a brief ascendancy. Opposed to him were the hard core of Lebedoff's followers, and also those radical terrorists who, except for nominal allegiance to the absent Iastrebov, acknowledged no leader. These extremists began to destroy the houses of Michael Verigin's supporters, and, whether by design or accident, a woman follower named Mary Nazarov was burned to death when kerosene was spilt on her dress as her house was exploding into flames. The Archangel's store, an offense in fanatical eyes, was also burnt, and he and his very much reduced following were forced to move a mile away to Goose Creek. There Michael's enemies followed him and in broad daylight burnt all the buildings down and stripped the struggling Archangel to the skin. In June 1946, with his voluble lieutenant Joe Podovinikoff, he abandoned the Kootenays for Vancouver Island. There, in the wide, beautiful valley at Hillers, a little way inland from the seaside resort of Qualicum Beach, they came to a spot revealed to Michael in a dream, and bought the land for the community in which they would await the Second Coming. It was the westernmost point of Doukhobor emigration.

When one of the writers of this book visited Hilliers in 1949, about a hundred people were gathered there, living in two old farmhouses and in a little hamlet of cedar-wood huts, with the usual neat gardens, fields of corn and tomatoes, and some cattle. Total communism had been re-established, and, theoretically at least, marriage had been brought to an end, but the indiscriminate promiscuity that the shocked inhabitants of nearby Victoria envisaged did not in fact take place. Like Peter the Lordly before him, Michael the Archangel had declared that until the community was properly established sexual intercourse

must lapse. This presented no great difficulty, for the greater part of the Community consisted of old people and children, with very few men of working age. (This incidentally made it a poor economic undertaking from the beginning.) One woman who gave birth at this time was punished by ostracism, but the child was nevertheless accepted as the son of the Community in general and, in an open-air ceremonial, was incorporated into the sectarian hierarchy by being christened Gabriel the Archangel. This little community, preached Michael the Archangel, would become the site of the New Jerusalem; the hundred and forty-four thousand of the elect mentioned in the Book of Revelation would be drawn there by occult forces. Michael the Archangel, in other words, came after the era of the Christs and was the herald of the direct reign of God on earth.

[Page 327] The accusations against Michael Verigin had a delayed effect; not until 1950 were he and Joe Podovinikoff arrested on Vancouver Island and taken to Nelson to face charges of 'seditious conspiracy' to promote burnings, dynamitings, and public nudity. Shortly afterwards the same charge was levelled against Michael's great rival, John Lebedoff. All three were found guilty and sentenced to long terms of imprisonment, but Lebedoff's sentence was drastically reduced, and Verigin and Podovinikoff were released when the Court of Appeals ordered a retrial on the grounds that the judge had failed to instruct the jury properly on the fact that the witnesses were self-confessed accomplices whose evidence had not been corroborated. The Archangel died in 1951. The case against Joe Podovinikoff was so insubstantial that in the end the Crown entered a stay of proceedings.

Hilliers Doukhobor Cemetery

Jonathan J. Kalmakoff, and Lou and Janet Biggemann, 2007 [233]

Photos by Timothy Lawson, September 2016

Historical Background

Hilliers Doukhobor Cemetery was established in 1946 to serve the Hilliers Doukhobor Colony, also known as the Union of Christ Colony. Following the demise of the short-lived colony in 1952, the cemetery continued to be used by the owners of the property. It is privately owned and maintained and is still in active use today.

Layout

The cemetery is approximately fifty feet square in size and is enclosed by a wooden fence. There is an open gate on the east side. There is dense underbrush throughout. The cemetery contains 15 internments in a single section comprised of three rows facing east-west. The majority of graves (12) have no marker; however, many of the mounds are still clearly visible. We have used death certificates and oral tradition to identify these. With respect to graves with markers, the markers are flat slate markers, set flush with the ground, and upright metal markers.

Driving Directions

The cemetery is located at 770 Stevens Road. To access the cemetery from Hilliers, travel west on Alberni Highway (No. 4). Then turn right (north) onto Melrose Road and continue for 130 metres (142 yards). You will cross over railroad tracks. Turn right (north) onto Stevens Road and continue for approximately 1 km (0.62 miles) on gravel road to the power line. Then turn right on the foot path [234] and continue for approximately 30 metres (100 feet). The cemetery is located on the right-hand side of the foot path.

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[233] This information is available online here.
[234] The foot path begins under the power line, near the entrance to 710 Stevens Road.

Burials

Surname	Name	Birth Date	Death Date	Comments
Cheveldeeff	Nikola N.	1866	Jan. 21, 1951	No Marker
Cheveldeeff	Dora	1865	Feb. 27, 1950	No Marker
DeCandole	Corry A.	1905	1985	
Kuznetsoff	John	May 30, 1876	Feb. 28, 1949	No Marker
Makortoff	Tanya	Sep. 17, 1864	Aug. 2, 1954	No Marker
Makortoff	Michael	1866	Apr. 12, 1951	No Marker
Maloff	Nicola I.	Jan. 8, 1871	Dec. 22, 1948	No Marker
Nazaroff	-	-	-	Child - No Marker
Priestman	David D.	1882	1951	
Samarodin	-	-	-	Old Lady - No Marker
Savinkoff	Sam K.	-	Feb. 28, 1950	
Verigin	Alex J.	1878	Apr. 25, 1948	No Marker
Verigin	Michael J.	1884	Jul. 28, 1951	aka Archangel - No Marker
	Born Michael John Orekoff			
Zarubin	Anna	-	Sep. 10, 1951	No Marker
Zarubin	John I.	Feb. 9, 1862	Oct. 21, 1951	No Marker

Marker for the ashes of Corry Alexander James de Candole (1905–1985).
The translation of the Latin may be "How he loved this retirement".

Marker for the grave of Sam K. Savinkoff (d. 1950)

Marker for the grave of David Dent Priestman (1882–1951) [235]

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[235] According to the source here, David Dent Priestman was born on 31 July 1882 in Hull, Yorkshire, and died on 10 June 1951 on Lasqueti. He married Daisy Edith Cotsworth and was a resident of Hilliers.

Wooden Nickel

Photo from the Qualicum Beach Historical & Museum Society

The Wooden Nickel store, near the intersection of Hilliers Road South and Slaney Road, was located on the site of a Doukhobor building. The Doukhobor school was across the street, at the site occupied by the Arrowsmith Independent School at the time of writing.

Doukhobors As They Are ²³⁶

John Philip Stoochnoff

Doukhobors' Early Teachings

The whole teaching of the Doukhobors is permeated with the gospel spirit of love.

Worshipping God in the spirit, the Doukhobors confirm that the outward Church, and all that is performed in it, and concerns it, has no importance for them. The Church is where two or three are gathered together, i.e., united in the name of Christ.

They pray inwardly at all times, while, on fixed days (they correspond for convenience, to the orthodox holy-days), they assemble for prayer-meetings, at which they recite prayers and sing hymns, or psalms, as they call them, and greet each other fraternally with low bows, thereby acknowledging every man as a bearer of the Divine Spirit.

1.   The chief article in the Doukhobors' profession of faith is the service and worship of God in the spirit and in the truth.

2.   They know no creed, and only say of themselves that they are of the faith of Jesus. The creed which is recognized in our Church they accept as true in everything, but they regard it as one of the ordinary psalms.

3.   They acknowledge God as being in three personifications of the One and Unutterable. They believe that through MEMORY we assimilate ourselves with God the Father, through the UNDERSTANDING with God the Son, through the WILL with God the Holy Ghost; also that the first person of the Trinity is the LIGHT — the Lord our Father; the second person is the LIFE — the Son our Lord; and the third person is PEACE — the Holy Spirit our God.

4.   The conception they have of Christ is based on the teaching of the gospel; they acknowledge His coming in the flesh, His works, teaching, and suffering; but chiefly they accept all this in the spiritual sense, and affirm that all contained in the gospel should be accomplished in ourselves. Thus Christ must in us be begotten, born, grow up, teach, suffer, die, revive, and ascend; and it is thus that they understand the process of the new birth, or renovation of man. They say that Jesus Himself was and is the Gospel eternal and living, and has sent it forth, preached in the Word. He Himself is the Word, and can be written only on our hearts.

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²³⁶ I thank Helen Ann Boultbee for drawing my attention to this book. Her copy has the following handwritten inscription:

Mr E.L. Boultbee
    Vancouver B.C.

From J.P. Stoochnoff
    Penticton B.C.

5. They believe that, except through God and His Christ, there is no salvation; but if God is invoked without a pure heart, He Himself cannot save man.

6. For the salvation of man, indubitable faith in Christ is necessary; but faith without works is dead, as also are works without faith. The only living faith is the hearty acceptance of the gospel.

7. Concerning baptism, they say that they are baptized into the Word through the Father, Son, and Holy Spirit, as Christ taught the Apostles, saying: Go forth and teach all nations, baptizing them in the name of the Father, Son, and Holy Spirit. This baptism takes place when a man repents with a pure and willing heart, and calls upon God, and then his sins are remitted, and he turns to God, and not to the world. This is the only baptism for the remission of sins which they profess. The new birth and baptism, according to their understanding, are one and the same. The means of attaining the new birth are living faith in God and prayer. The signs of the newly born, or baptized, are the works of the new man.

   The consummation of baptism or new birth, they say, a man attains when he is united to God; and such a man may see God with his spiritual eyes. External baptism they regard as useless, saying that water only washes off the uncleanness of the external body.

8. They confess their sins in prayer to the heavenly God, good and merciful, who forgives all our sins. If they sin against their brethren, they confess before all, and ask their brethren to forgive them.

   To deny one's sins when others remark them is regarded by Doukhobors as a great wrong. They also condemn the practice of calling oneself a sinner, and making this a kind of boast, a sham meekness, to excuse one from trying to correct one's errors. When a man has fallen he should immediately recover himself, ask God's forgiveness with humbled heart, and with all his might strive not to fall again into a similar sin.

9. As to the Communion, they partake at all times of the sacred, life-giving, eternal sacraments, in the forgiveness of their sins spiritually, through the inward acceptance of the Word of God, which is Christ; and such a communion, they say, penetrates the understanding of man, as it were, to the marrow of the bones.

   The communion of the body and blood of Christ in the form of bread and wine they do not accept: saying that bread and wine enter the mouth like ordinary food, and are of no avail to the soul.

10. Fasting they regard as a matter not of kind or quality of food, but of abstinence from gluttony and other vices, of purity, meekness, and humility of the spirit. Mere outward abstinence from food does not, according to them, yield any good to the soul.

11. They respect the saints, but do not call for their help, saying that they — the saints — have pleased God on their own behalf, and that we must simply imitate them.

    They do not, however, indiscriminately count as good all the deeds of the so-called saints: thus they deem that when St. Nicholas, during a Church Council, hit Arius on the cheek, the word of God had then deserted him.

12. Marriage amongst them is not regarded as a holy sacrament, and is accomplished merely by the mutual consent of the young people. As among the Doukhobors no preference is given to wealth or rank, the parents do not interfere with the marriage of their children.

Abstinence from marriage for the sake of purity is regarded among them as a high virtue.

13. The dead they commemorate by good deeds, and in no other way. God Himself, they say, will remember the righteous in His kingdom. Therefore they do not pray for the dead, deeming it useless. The death of a Christian they do not call DEATH, but CHANGE; therefore they do not say "our brother has died," but "our brother has changed."

14. Concerning the state of righteousness in heaven, they say that the Kingdom is in man's will, and that heaven is in the soul; that the souls of the righteous are in the hands of God, and, therefore, no torments of hell can touch them. As to the torments of the unrighteous and hell, they believe that unrighteous souls walk in the dark, expecting soon to perish, and that hell consists in evil feeling.

As to the transformation of souls after death, they believe that man is either justified by deeds, or by deeds condemned; that the deeds of each man take him to his true place, and that after death there is no repentance.

15. As to the general resurrection of the righteous and unrighteous the Doukhobors do not enter into discussion, leaving this in the care of God.

16. For a man to save his soul, they do not think it necessary for him to belong to their Society. They say that conduct brings a man salvation, and that for this it is only necessary to understand the way of God, and to follow it.

17. The Doukhobors are careful as to the neatness of their houses, and say that for a Christian it is proper to live cleanly and tidily (in this they have always been distinguished from the other peasants in the same village), and that is only necessary to take care that the spirit be not set upon these things. They think in the same way about pictures in their rooms, portraits of remarkable men, and even of saints. They say that such pictures serve to ornament the house, and are pleasant for the eye, but they should in no case be worshipped; for that is deadly sin.

18. The Doukhobors like to express their religious thoughts and feelings in the form of allegories. Thus, for example, they speak of seven heavens, the first being humility; the second, understanding; the third, abstinence; the fourth, brotherly love; the fifth, compassion; the sixth, good counsel; the seventh, love, where God lives.

In a similar way they denote twelve Christian virtues, under the guise of twelve friends, thus —

1. TRUTH: which delivers man from death.
2. PURITY: which brings man to God.
3. LOVE: where love is, there God is also.
4. LABOUR: honourable for the body and helpful for the soul.
5. OBEDIENCE: a quick way to salvation.

6. NOT JUDGING: salvation without labour.

7. REASONABLENESS: the highest of virtues.

8. MERCY: of which Satan himself is afraid.

9. SELF-CONTROL: the work of Christ our God Himself.

10. PRAYER AND FASTING: unite man with God.

11. REPENTANCE: there is no higher law or commandment.

12. THANKSGIVING: gladsome to God and His higher angels.

The teachings of the Doukhobors are founded on tradition. This tradition is called among them the "Book of Life" because it lives in their memory and hearts. It consists of psalms, partly formed out of the contents of the Old and New testaments. The Doukhobors founded alike their mutual relations and their relations with other people, and not only to people, but to all creatures. Therefore, they hold all people equal brethren.

A Fundamental Doukhobor "Psalm"

"BE DEVOUT"

Be devout; Trust in God. Love Him with all your heart. Be zealous towards His holy church. All His commandments sacredly revere and observe. Follow the path of virtue; shun all vice. Be prudent. Having in mind the end, always maintain the right perception of your means. Do not idly let go by an occasion for worthy deeds. Do not embark on any venture without careful deliberation, and in your reasoning, do not hurry. Be not tardy, except only under special circumstances and occasions. Do not believe everything you hear. Do not desire everything you see. Do not proceed to do everything you are able to. Do not proclaim everything you know, but only that which should be proclaimed. That which you do not now, do not affirm, nor deny; best of all — inquire; then wilt thou be discreet. Be temperate. Do not partake of food without hunger. Without thirst, do not drink, and that only in small quantities when required. Avoid drunkenness as you would Hades. Intemperance begets sickness, sickness brings death. The abstemious live healthily and in continuous wellbeing. Be meek, not arrogant — keeping more to silence than to talkativeness. When someone is speaking — keep quiet. When someone is addressing you — pay attention. When someone is relaying orders to you — fulfill them, and do not boast. Do not be obstinate, quarrelsome or vain. To all be affable, to none be a flatterer. Be thou, also, righteous. Do not desire anything belonging to others; do not steal, but in whatsoever you may have need, seek it through your labour. In poverty ask for help; when it is given accept it and be thankful. Whatsoever you may have borrowed — return; whatsoever you may have promised — fulfill. Be manly, always willing to labour. Leave off all idleness and laziness. If you wish to start some project, measure well your strength in advance, then proceed without letting up. In adversity, do not lose hope; in prosperity, do not morally deteriorate. Hold thriftiness in esteem. Keep careful observation of the different occurrences in life of inconstancy, misfortune and sorrow. Over that which the patient forebear, the fainthearted sign, lament, and wail. Be benevolent and gracious. Give to him that asketh of thee, if thou hast; help the poor, if thou canst. If anyone has hurt thee — forgive him; if thou hast hurt anyone — reconcile thyself with him. It is very commendable to refrain from holding grudges. Forgive the sinner; accede to the reconciler. If you yourself will love your fellowman, you shall in turn be loved by all people. Be thou obedient to elders,

companionable to equals and courteous to subordinates. Greet those whom you meet; return the greeting of those who greet you. To the inquirer, give answer; to the ignorant, give advice; to the sorrowing, give comfort. Do not envy anyone. Wish well to all. Serve each and all, as much as you are able to. With your good deeds, you shall please all people. Your friends shall love you, and your enemies will not be able to hate you. Always speak the truth; never lie. Observe all this, and good fortune shall always be your lot. September 28, 1951.

The Leading Doukhobor Psalms

PSALM NO. 1

To whom shall I go from Thee, my God; from Thy face to whom shall I run? If I were to ascend to heaven, Thou art there; if I descend into hell, Thou art there; if I had wings to fly to the farthest seas, there would Thy arm reach me, and Thy right hand hold me. To whom shall I go, and where shall I find eternal life, if it be not in Thee, my Creator? To whom shall I go, and where to find consolation, joy, a home, peace for my soul? To whom shall I go from Thee, my Lord God, for Thou hast in Thee the words of life? Thou art the source of life, the giver of all blessings. My soul is thirsting after Thee, my heart is thirsting after Thee, the God of my life! Let us rejoice in Thy sacred name, O Lord Jesus, full of blessing; let my soul be pierced by it, let my heart be penetrated by it, so that nothing in all my life be dearer to me than Thy sacred Spirit. Let Thy words be sweeter to me than honey, let Thy ways of salvation be dearer to me than gold.

FAITH IN CHRIST

By Peter (Lordly) Veregin I

My Beloved Brother in Our Lord Jesus Christ, I wish to discuss with thee, wherein lies thy faith. I am following the law of My Lord Jesus Christ and my conception of it is inward and not outward. When we abide in the Will of our God-Father, then God abides in us, too, and inspires our lives, and radiant light descends onto our reason. Those wishing to fulfill the Will of our Father in Heaven should bend their hearts to His command. God enjoins upon us "ye have been paid for dearly, do ye not become enslaved of men. And ye shall know the Truth and Truth shall make you free."

In starting upon this great work of ours, we must be prepared in full consciousness, that our sincerity is liable to be subjected to severe tests. This task of ours may inflict upon us insults and injuries, suffering, yea, even death. We are bound to contend with misunderstanding, misinterpretation, slander; we are to face a storm — vanity, pharisaism, ambitions, cruel rulers, powers-that-be, all these joining forces in order to annihilate us. Even so Our Lord Jesus Christ was dealt with, Whom we are striving to emulate in the measure of our strength. But we should not be baffled by these terrors, our hope lies not with men, but with the Almighty God. If we renounce all human assistance, what then is to tide us over, but faith alone, which conquers the world?

And then we shall not be wondering at the dire trials we went through, but will rejoice in having been chosen to share in the suffering of our Lord Jesus Christ.

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In consequence of all this we entrust our souls to God and pin our faith to the Saying, that whosoever relinquishes his house, or his brothers and sisters, his parents or his children, or his hoard, for the sake of the Lord, he will rewarded hundredfold and will inherit eternal life in the Kingdom of Heaven. And so, armed with firm belief in the ultimate triumph of Truth, despite everything that may arise against us, we trust in the reason and conscience of mankind, and above all, in God's power, in which we should take our resort. The Christian is urged to show obedience to men and to the laws of men, just as if a hired man could pledge himself to take all the orders of strange men, as well, besides those of his master. One cannot serve two masters. A Christian is released from human powers by recognizing the power of God alone over himself; and the law which is revealed to him by Our Lord Jesus Christ — he is imbued with the consciousness of it within himself and obeys but its commands.

The life of man consists not in satisfying one's own desires, but the will of God. A Christian may be subjected to external violence and may be deprived of personal bodily freedom, yet withal be free of his passions. Whosoever committeth sin is the servant of sin. A Christian is resigned and meek, does not contradict anybody, nor attack anybody, uses no coercion against anybody, but, on the contrary, endures violence unflinchingly and thereby vanquishes evil.

The Emigration to Canada

ADVISING DOUKHOBORS

(Extract from Leo Tolstoy's Letter of February 27, 1900, to
the Doukhobors in Canada.)

Dear Brothers and Sisters:

All of us who profess, and wish our lives to accord with the Christian teaching, ought to help one another. And the most needful help is —to point out one to another the sins and temptations into which we fall unawares.

And therefore, asking my brethren to help me against these sins and temptations which I overlook, I consider it my duty to point out to you, dear brothers and sisters, a temptation to which, as I hear, some of you are yielding.

You suffered and were exiled, and are still suffering want, because you wished, not in words but in deeds, to lead a Christian life. You refused to do any violence to your neighbours, to take oaths, to serve as police or soldiers; and you even burned your own weapons lest you should be tempted to use them in self-defence; and in spite of all persecutions you remained true to the Christian teaching. Your deeds became known, and the enemies of Christ's teachings were troubled when they heard of them, and they first arrested and transported you, and then exiled you from Russia — seeking as much as possible to prevent your example from becoming known. Those who accept the Christian teaching were glad and triumphed; and they loved and praised you, and tried to follow your footsteps. Your deeds helped much to destroy the dominion of evil, and to confirm men in Christian truth.

Now, however, I learn by letters from our friends, that the life of many of you in Canada is such that the friends of the Christian teaching are confounded, and its enemies rejoice and triumph. "See now, these are your Doukhobors!" say the enemies of Christianity. "As soon as they reach Canada, a free country,

they begin to live like other people, and to gather property each for himself; and not only do they not share each with his brethren, but each tries to seize as much as possible for himself. So that, evidently, all they did before was only done at their Leader's order, and without their well knowing why they did it."

Dear brothers and sisters, I know and understand the difficulty of your position in a foreign country, among strangers who give no one anything freely, and I know how terrible it is to think that those near to one, and the weak of one's own family, may remain destitute and lacking support. I know how difficult it is to live in community, and how hard it is to work for others who are not industrious, and who consume what they do not earn. All this I know; but I know also that if you wish to continue to live a Christian life, and do not wish to disavow all for the sake of which you have suffered and were exiled from your fatherland, then you must not live as the world lives, each accumulating property separately for himself and his own family, and withholding it from others. It only seems as if it were possible to be a Christian and yet to have property and withhold it from others, but, really, this is impossible. If once such a thing be admitted, very soon nothing of Christianity will be left except empty words — and words, alas! that will be insincere and hypocritical. Christ has said that one cannot serve God and Mammon; one of the two — either gather for yourself property, or live for God. At first it seems as if there is no contradiction between the denunciation of violence and refusal of military service on the one hand, and the recognition of private property on the other. "We, Christians, do not bow down before external Gods; do not take oaths; do not go to law; do not kill," say many among us, "and when, by our labour we obtain property (not for our enrichment, but to secure those near us), we not only do not transgress the teaching of Christ, but we even obey it, if from our superfluity we help the destitute." But this is not true. In reality, property means — that what I consider mine, I not only will not give to whoever wishes to take it, but will defend it from him. And to defend from another what I consider mine is only possible by violence; that is (in case of need) by a struggle, a fight, or even by murder. Were it not for this violence, and these murders, no one would be able to hold property.

If we do retain property without using violence, that is only possible because our property is defended by the threat of violence, and by actual violence and murder perpetuated upon those around us.

If we do not defend our property and yet it is not taken away from us, this occurs only because people think that we, like others, shall defend it.

Therefore, to acknowledge property is to acknowledge violence and murder; and if you acknowledge property, which is only maintainable by soldiers and police, there was no need for you to refuse military or police service. Those who perform military and police service and make use of property, act better than those who refuse to be soldiers or policemen but yet wish to enjoy property. Such men, wish, without serving, to make use of the service of others to their own advantage. The Christian teaching cannot be taken piecemeal; it is all or nothing. It is inseparably united into one whole. If a man acknowledge himself to be a son of God, from that acknowledgement flows the love of his neighbour; and from the love of his neighbour flow, equally, the repudiation of violence, of oaths, of state service, and of property.

Moreover, partiality to property is in itself a snare and Christ shows that it is so. He says that man should not take care for the morrow, not because this will be meritorious, or because God so commands, but because such care leads to nothing — it is impossible. Man cannot secure himself; first, because he is mortal (as is shown in the Gospel parable of the rich man who built barns), and, secondly, because one can never find the limit of security required. For how long a period shall one secure oneself? For a month?

For a year? For ten years or fifty? Should one secure only oneself? Or one's children? And one's grandchildren? And to what extent? With food? Or also with clothing? And lodging? And with what sorts of food, and what lodging? He who begins to secure himself will never reach the end of the process, and will but waste his life in vain, as it is said: "He that will save his life shall lose it." Do we not see rich men living miserably, and poor men living joyfully? Man, as Christ said, need not secure himself. Like the birds of the air and the flowers of the field, he is secured, once for all, by God.

"Yes, but if so, and if people do not work, do not plough or sow — all will die of hunger," is what is usually said by those who do not understand (or do not wish to understand) Christ's teaching in all its full, true meaning. But, really this is only an excuse. Christ does not forbid man to work, and not only does not advise idleness, but on the contrary commands us always to work; only, not for ourselves, but for others. It is said: the Son of man came not to be served but that he might serve others: and the labourer is worthy of his keep. Man must work as much as possible, only he must not keep things for himself, nor consider as his what he has produced; but must give it to others.

In order most surely to secure himself, man has only one means, and this means is the very one taught by Christ; to work as much as possible, and content himself with as little as possible. The man who does this will be everywhere and always secure.

The Christian teaching cannot be taken piecemeal, one bit taken and another left. If people accepting Christ's teaching, have repudiated violence, law courts, and wars, then they must also repudiate property. For violence and law-courts are only wanted to retain property. If people are to retain property, then they need violence and law courts, and all the arrangements of this world.

The temptation of property is the most subtle of temptations; the evil of it is very cunningly hid from us; and that is why so many Christians have stumbled over it.

And so, dear brothers and sisters, in arranging your life in a foreign land after being exiled from your fatherland for fidelity to the Christian teaching, I see clearly that it is in all respects better for you to live a Christian life than to swerve from it and begin to live worldly lives. It is more advantageous to live and work in common, with all those who wish to live the same life as you do, than for each to live separately, collecting only for himself and for his own family, and not sharing with others. It is more advantageous to live so; first, because you will not waste your strength storing up for the future an insurance for yourself and your family, which it is impossible for mortal man to really obtain; secondly, because you will not each spend in strength striving to withhold property from his neighbours; and thirdly, because you will produce and obtain incomparably more by working in common than you would be each working separately; fourthly, because living communally, you will spend less on yourselves than if each lived separately; fifthly, because, living a Christian life, you will evoke among those who live around you, not hatred and enmity, but love, respect, and perhaps an imitation of your life: and sixthly, because you will not destroy the work you have begun, and by which you have shamed the enemies and gladdened the friends of Christ. Above all, it is more advantageous for you to live a Christian life, because, so living, you will know that you are fulfilling the will of Him who sent you into the world.

I know it is difficult to have nothing of one's own; difficult to be ready to yield what one has and what one needs for one's family, to the first man who asks for it; hard to submit to your chosen leaders when it seems as if their directions were faulty; hard to put up with one another's faults; hard to refrain from luxurious habits; from meat, tobacco and intoxicants. I know all this is difficult. But, dear brothers and

sisters, we are alive today, and tomorrow we shall go to Him who sent us into this world to do His work. Is it worthwhile, for the sake of calling things ours and dealing with them in our own way, for the sake of a few sacks of flour, a few dollars, or coats, a pair of oxen — or to hinder some one who has not worked from sharing what we have earned, or on account of some offensive words, or from pride, or for the sake of some dainty food to oppose Him who has sent us into this world, and not to do what He wants of us, and what we can only do during this lifetime of ours? And what He wishes of us is not much: only that we should not do to others what we would not wish done to us. And He wishes that not for Himself, but for our sakes; because if we did but agree to do it — life on this earth would be as good for all of us as it can possibly be. And even now, though all the world lived contrary to His will, yet for each separate individual, who has understood what he was sent here for, there is no advantage in doing anything but that.

To me, an old man at the farthest limit of life and watching from aside, all this is quite plain; but you, also, dear brothers and sisters, if you will but think quietly (throwing off for awhile the temptations of the world), you, too, will see clearly that each man will lose nothing, but can only gain in all respects, by living not for himself, but by living to fulfill God's will. It is said: "Seek the kingdom of heaven and righteousness, and all other things shall be added unto you." Each man can test whether that is true. The only other plan is to seek for the other things — property and worldly pleasures — and, failing to secure them, to lose the Kingdom of Heaven also.

And therefore, dear brothers and sisters, hold fast to the life you have commenced, or you will lose what you have, and will not find what you seek. He who has sent us into this life knows what we need better than we do; and he has so arranged things in advance, that man receives the greatest blessing in this life and in the next, only by fulfilling not his own will but God's.

As to the detailed arrangements of your communal life, I dare not advise you — knowing that you, and especially your Elders, are experienced and wise in this matter. I only know that all will be well if each of you remembers that he did not come into this world by his own will, but by the Will of God, who sent him here into this short life to do His will. And His will is expressed in the command to love. And to collect property separately for one's self and to withhold it from others, is to act contrary to the will of God and to His commandments.

Farewell. Your loving brother,

"Leo Tolstoy"

PART IX. FISHERIES AND OCEANS CANADA

Fishery Management Area 14

Little Qualicum is situated in Sub-Area 4 of Fishery Management Area 14:

Salmon Fisheries in Area 14

Commercial Fisheries

The catch and effort statistics for the commercial salmon fisheries in Area 14 that were used to produce the histograms of catches and nominal catch rates below were provided by the FM Data Unit, Fisheries and Oceans Canada, Vancouver, B.C. [237]

The statistics were determined from sales slips, for which the coverage is assumed to be complete or high. However, statistics were not provided for strata of year and gear type for which less than three vessels fished, for reasons of confidentiality. These strata include gillnet in 2000; seine in 2001, 2005 and 2009; and troll in 1998, 2003 and 2006. The seine catches of chum in those years, though taken by only one or two vessels, may have been non-negligible.

Chinook — Catches
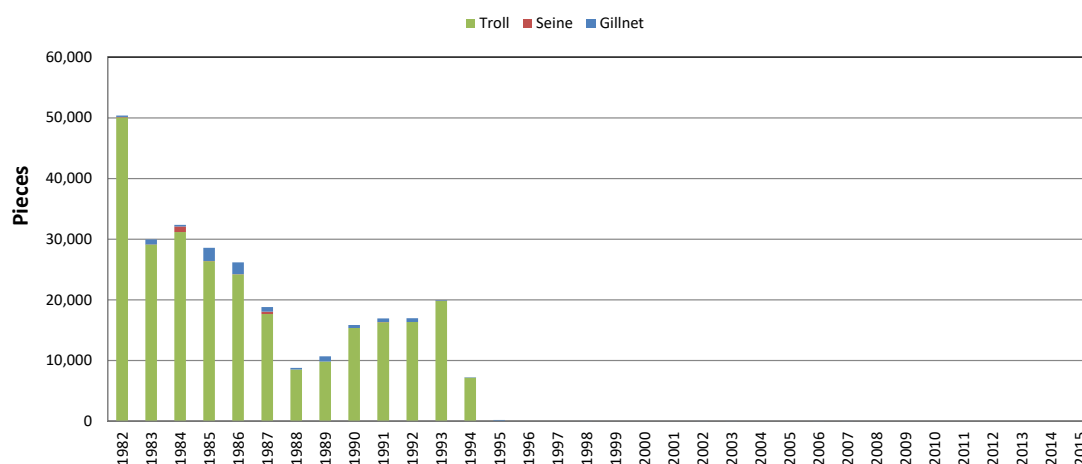
Chinook — Catch Rates

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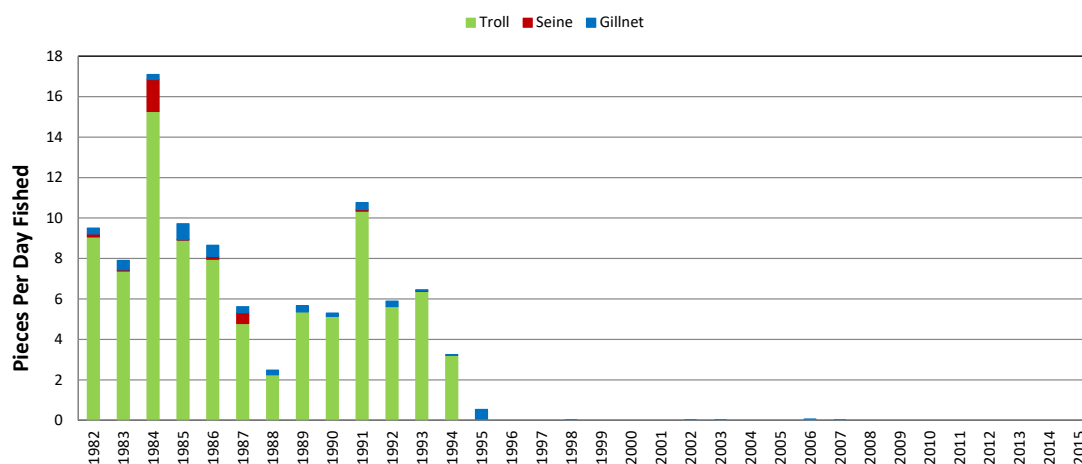
[237] John Davidson, personal communication, 16 November 2016

Chum — Catches

Seine ■ Gillnet ■ Troll

Chum — Catch Rates

Seine ■ Gillnet ■ Troll

Coho — Catches

Troll ■ Gillnet ■ Seine

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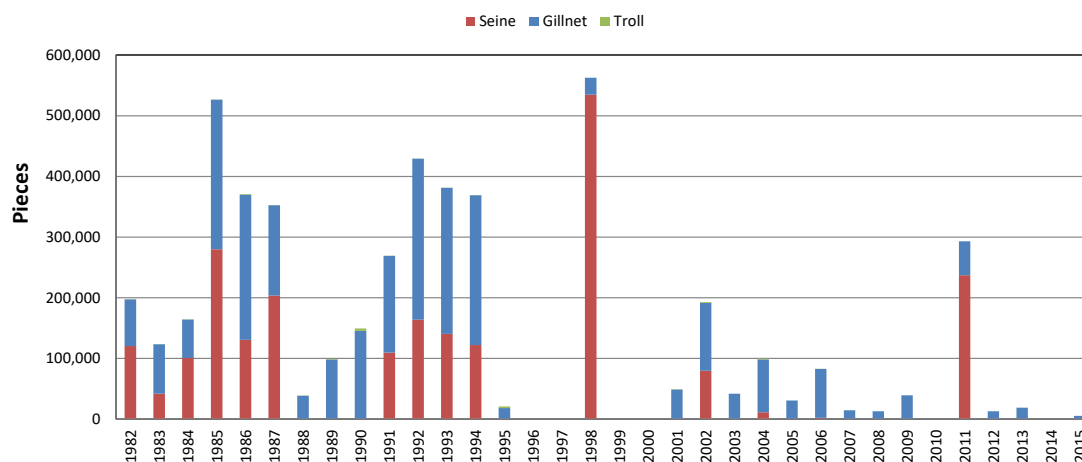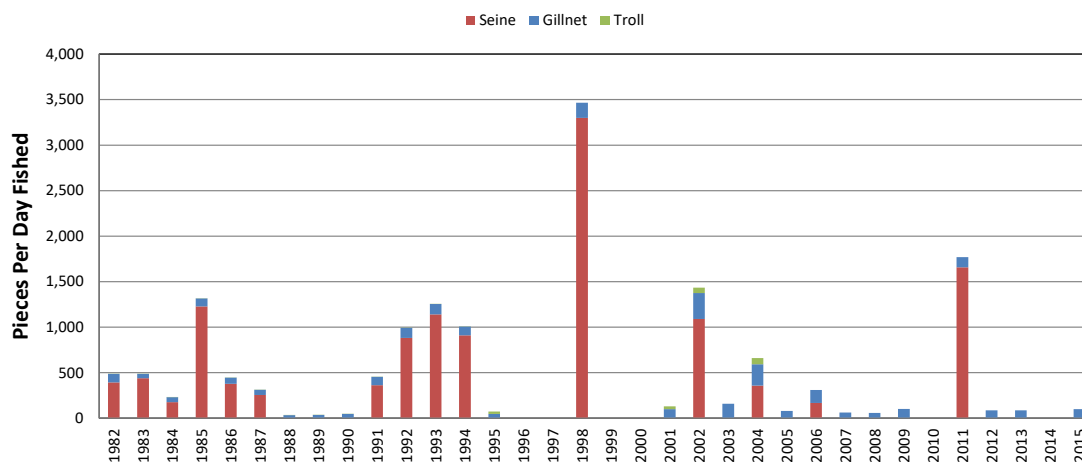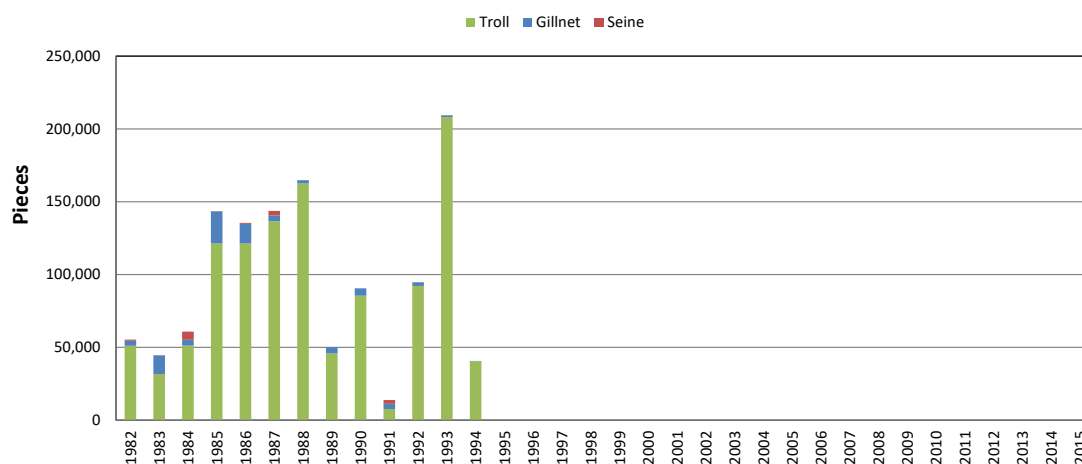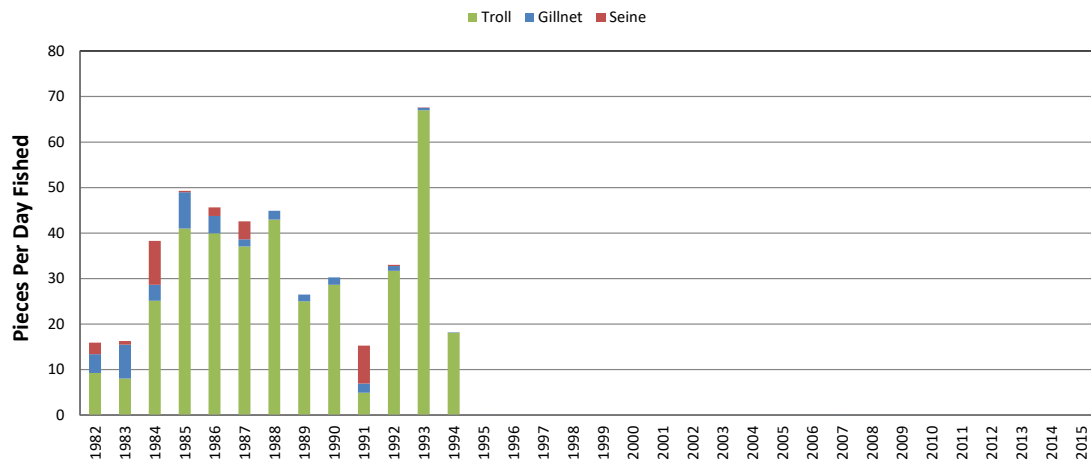
Coho — Catch Rates

Pink — Catches

Pink — Catch Rates

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Sockeye — Catches

Troll · Gillnet · Seine

Sockeye — Catch Rates

Troll · Gillnet · Seine
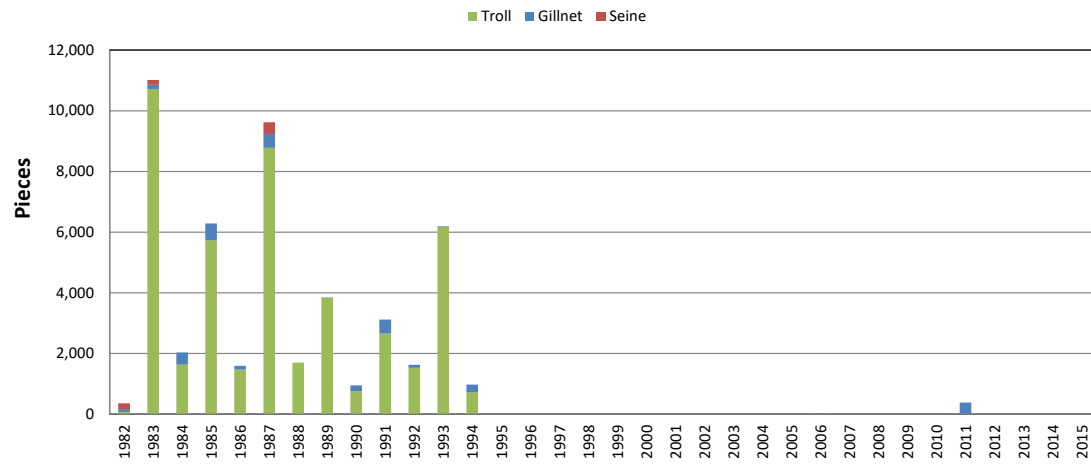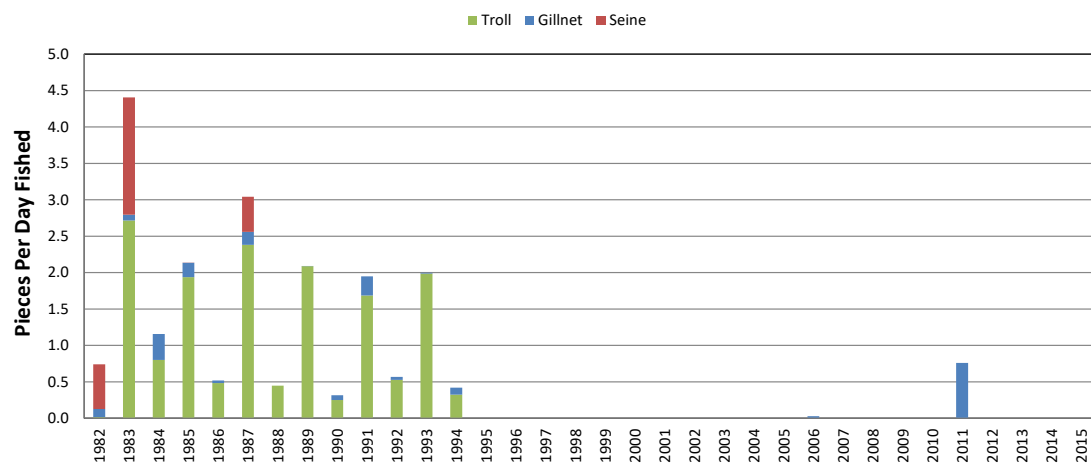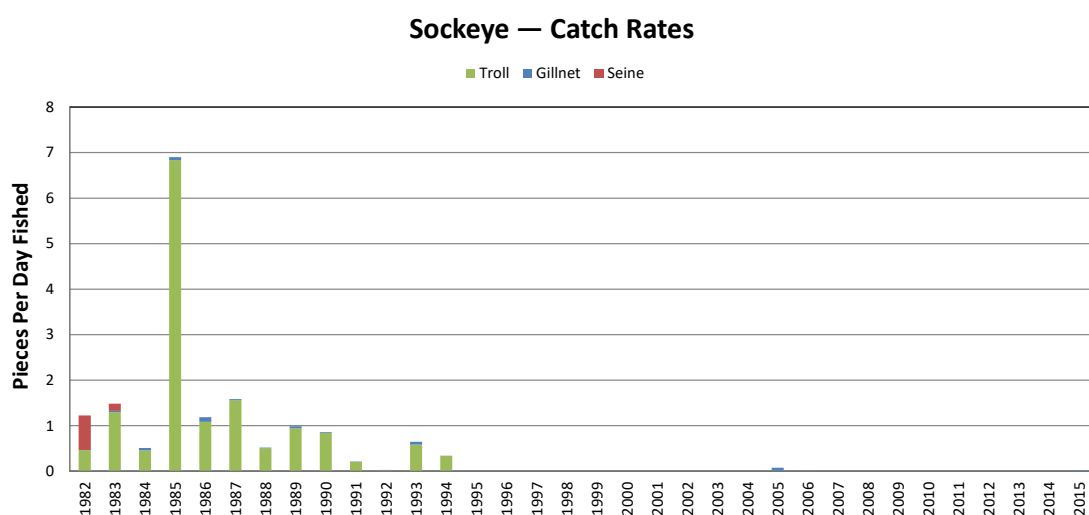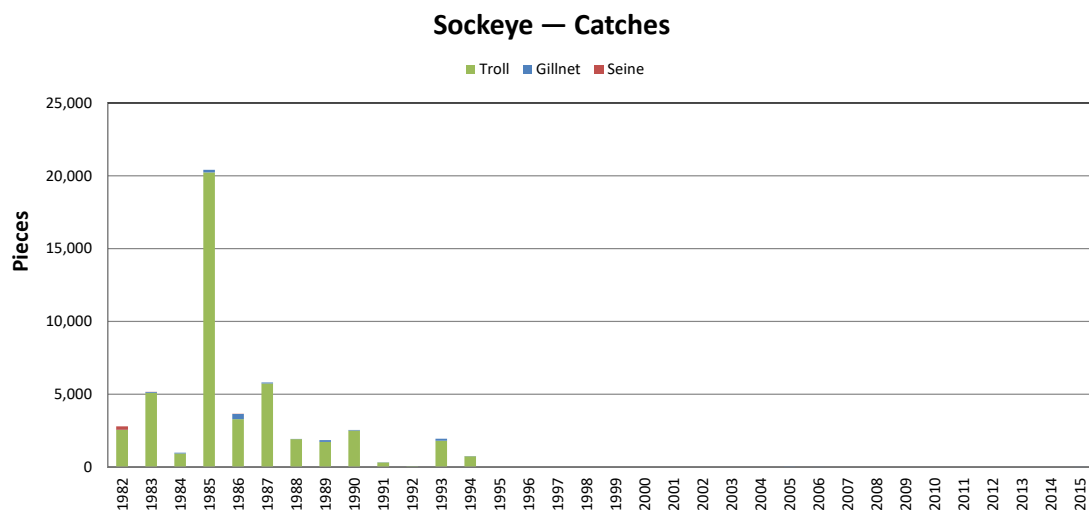
These histograms illustrate the collapse of the commercial salmon fishery in British Columbia in 1995 and the subsequent efforts by the Department of Fisheries and Oceans to conserve the stocks — particularly those of chinook, coho and sockeye. Management measures included the reduction in the number of fishing vessels and restrictions on licensing and fishery openings. These and other measures are described in the *Pacific Salmon Revitalization Strategy* of March 1996, the *Pacific Fisheries Adjustment and Restructuring Program* of 1998, and the policy papers, *A New Direction for Canada's Pacific Salmon Fisheries* of 1998, *An Allocation Policy for Pacific Salmon* of 1999, and *A Policy for Selective Fishing in Canada's Pacific Fisheries* of 2001. See Nelson & Turris (2004). [238]

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[238] Stuart Nelson & Bruce Turris. 2004. The Evolution of Commercial Salmon Fisheries in British Columbia. Report to the Pacific Fisheries Resource Conservation Council.

Recreational Fishery

The catch and effort statistics for the recreational salmon fishery in Area 14 that were used to produce the histograms below were available online for 1981–2009, [239] and were provided by the FM Data Unit, Fisheries and Oceans Canada, Vancouver, B.C., for 2010–2013. [240]

The statistics were determined from creel surveys, for which the coverage rates are unknown. In addition to salmon, the creel surveys also monitor rock cod, lingcod and 'other species'. Presumably, most trips during which only salmon were caught targeted salmon, while those during which only cod were caught targeted cod. However, the numbers of boat trips surveyed are not available stratified by target species. Since the number of cod in the creel surveys are much smaller than the number of salmon, the number of trips targeting cod — and, hence, the bias in the catch rates for salmon — may also be small.

Boat Trips Surveyed in Area 14

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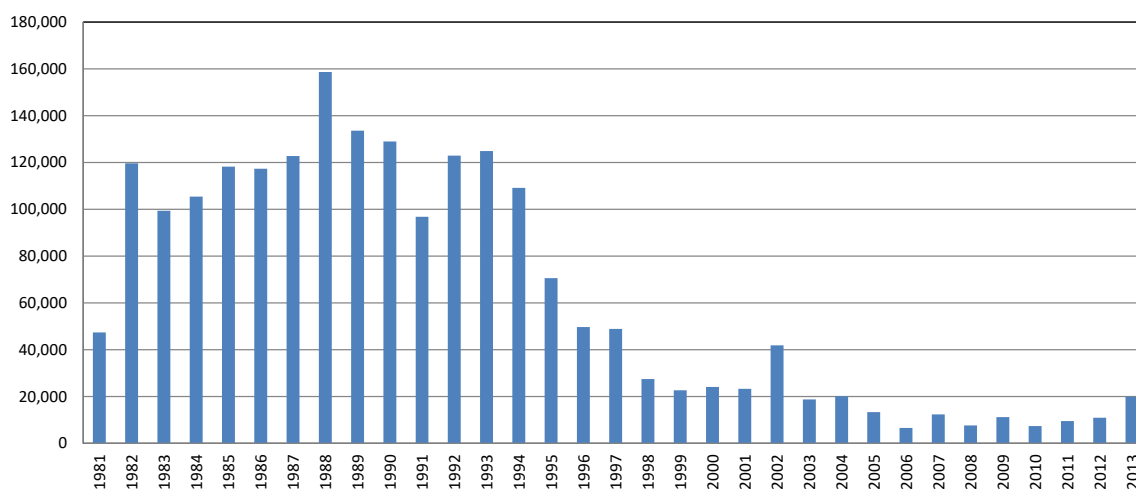
[239] Georgia Strait Creel Summary — Annual Summaries of Catch and Effort
[240] Martin Huang, personal communication, 21 and 23 November 2016

Recreational Catch Rates Determined From Creel Surveys

Chinook
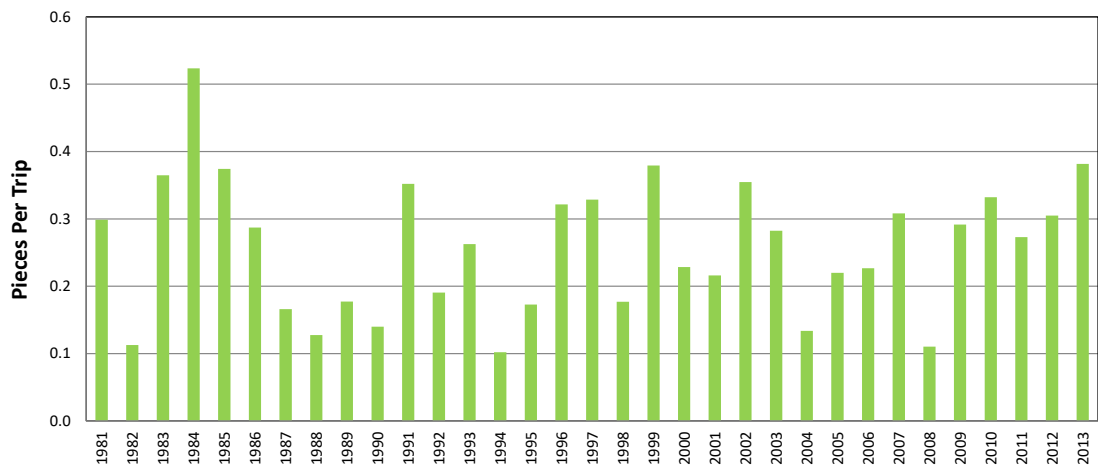
Coho
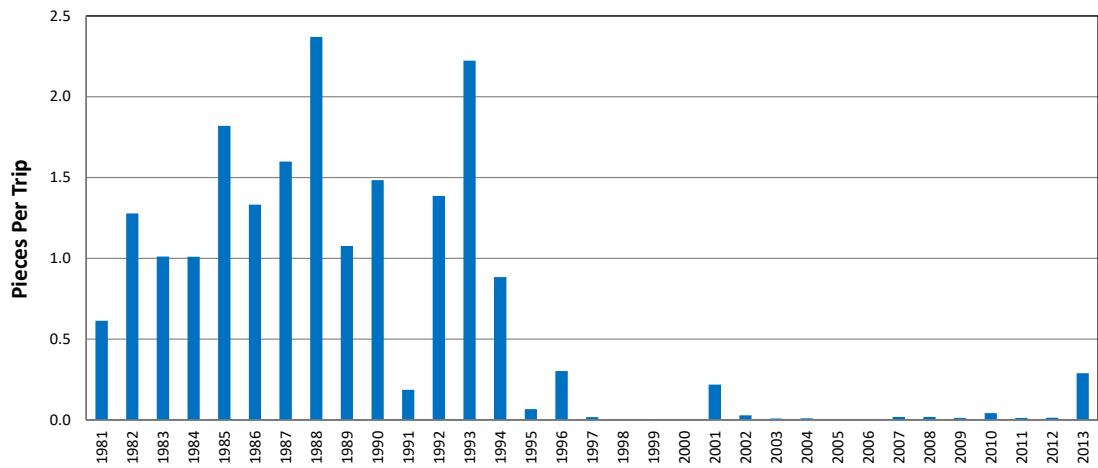
Chum
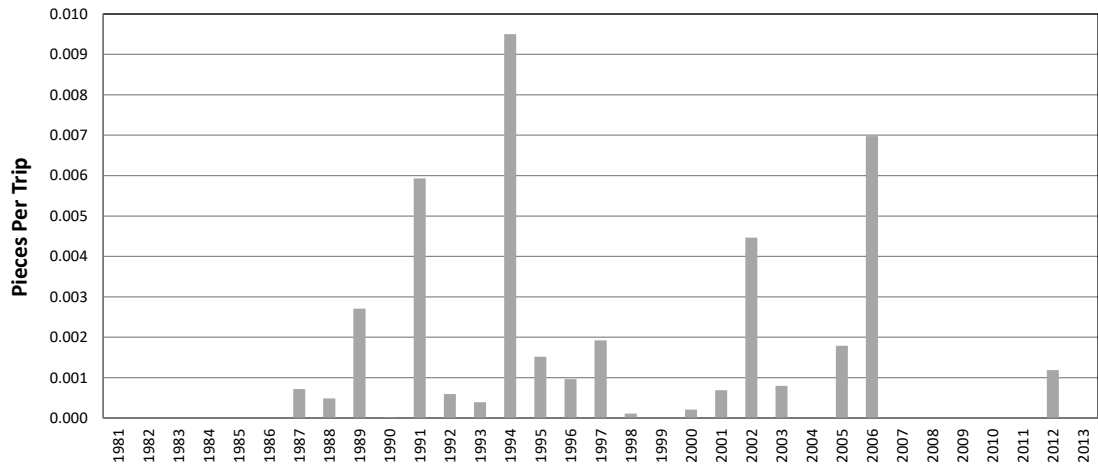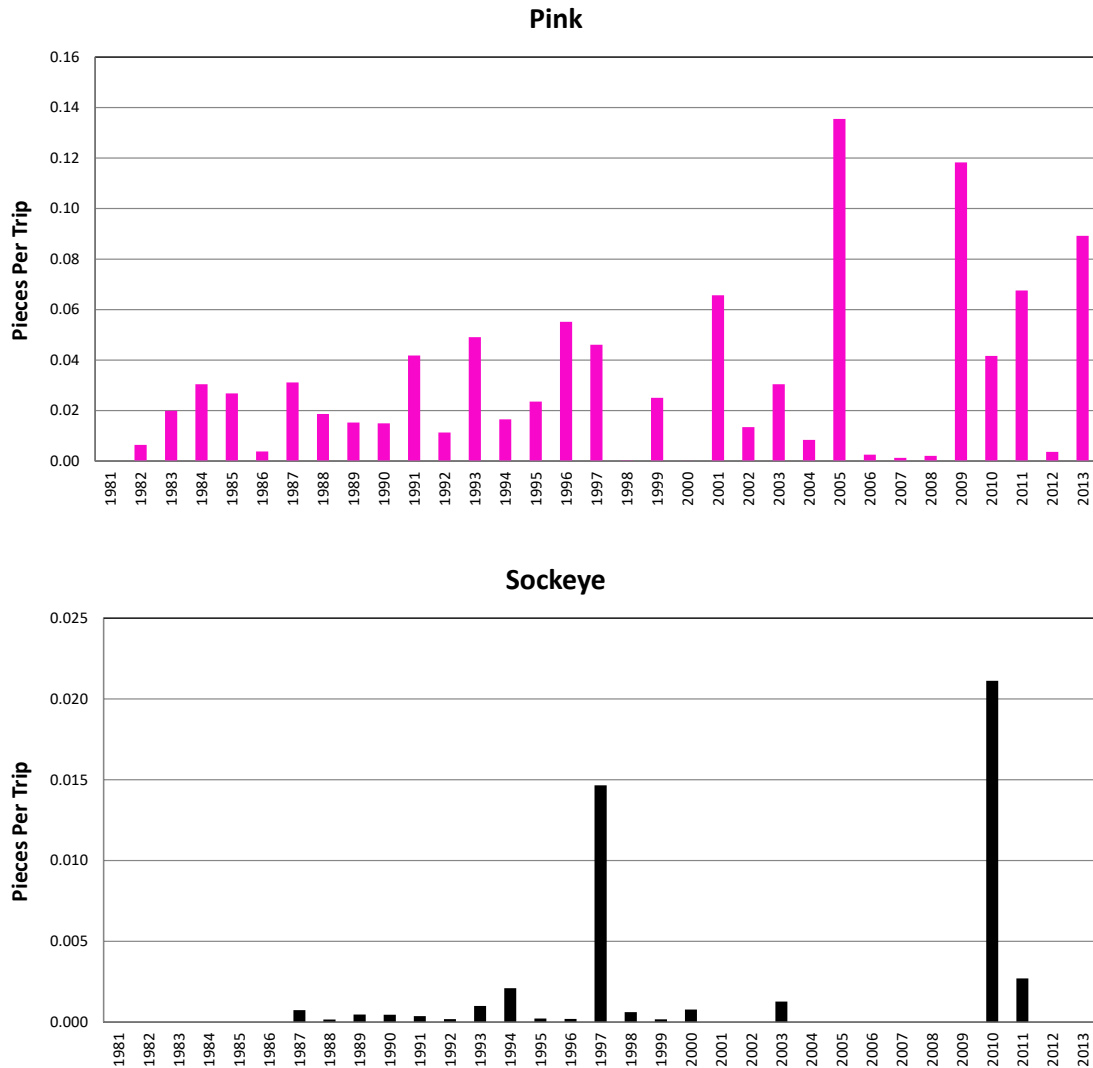
Pink

Sockeye

The catch rates shown above should be interpreted with caution. A daily bag limit of two chinook was introduced in 1981 (along with the creel surveys). [241] In Area 14, chum, sockeye and possibly pink salmon appear to be taken incidentally to catches of chinook and coho. Hence, the time series for chinook and the incidental species may not be informative of abundance.

For coho, it is of interest to note that the decline in the recreational catch rate in 1995, and subsequent years, is similar to the decline in the commercial fisheries. However, it should also be noted that daily catch limits specifically for coho have been in effect since at least 1996, [242] and that the retention of wild

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[241] For a review of the recreational salmon fishery in British Columbia, see Kristianson & Strongitharm (2006). They refer to Pearse (1982: 189): "Ten percent of the fishermen catch more than half of the total catch, while nearly 40 percent catch no salmon at all."

[242] See *BC Sport Fishing Regulations — Tidal Waters*, below, for the regulations during 2016. The regulations during 1996 are available here.

coho (but not hatchery coho) in Georgia Strait has been prohibited since 1998. [243]

The monthly nominal catch rates shown below were determined from creel surveys covering 1981 to 2009; monthly data for subsequent years were not available. Data are available for January and February in 1983–1989 and 1993; however, the data were collected for the two-month period, rather than each month individually, and then split between the two months. Similarly, the data available for November and December in 1982–1989 and 1992 were collected for the two-month period. [244] The catch rates in the plots below for January–February and November–December should therefore be considered approximately as averages for each of the two-month periods.

Monthly Recreational Catch Rates Determined From Creel Surveys

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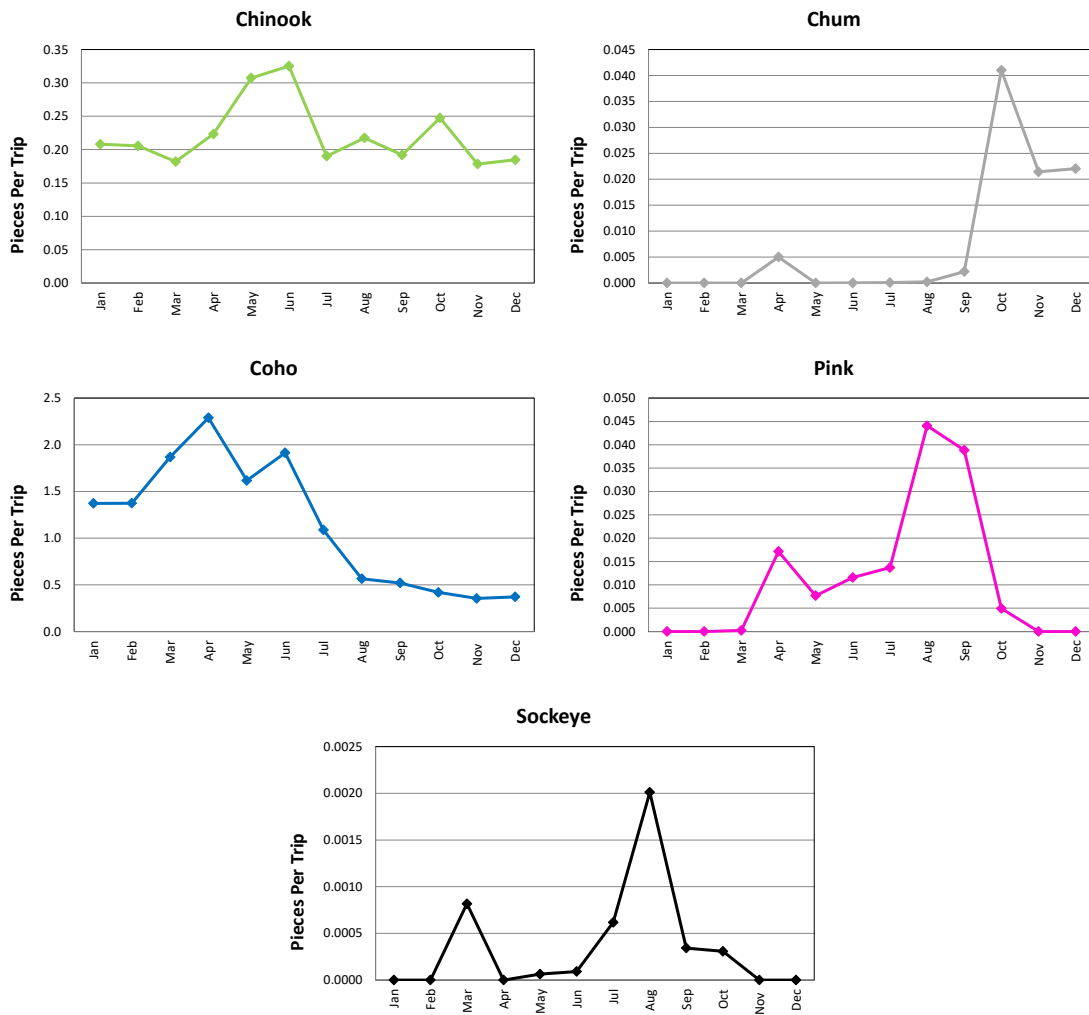
[243] Kristianson & Strongitharm (2006), page 23. See also page 6: "The first formal restriction on sport fishing in tidal waters came in 1951 with the introduction of a daily bag limit of ten salmon and a minimum size limit of eight inches. Daily possession was reduced to eight in 1959 and four in 1963, when the size limit was increased to twelve inches."
[244] Laurie Biagini, personal communication, 24 November 2016

Food, Social and Ceremonial (FSC) Fishery

The FSC Fishery is also known as the Aboriginal Fishery. The catch statistics for Area 14 that were used to produce the histogram below were provided by the FM Data Unit, Fisheries and Oceans Canada, Vancouver, B.C. [245] Statistics were available for 1951–2006 only.

No documentation was available regarding the method of data collection and any problems that may have occurred; hence, it is unclear why the species of the catches in 1977 and 1978 are unknown, and why there are no statistics for 1998 and 1999. The accuracy of these statistics is assumed to be questionable.

Food, Social and Ceremonial Fishery

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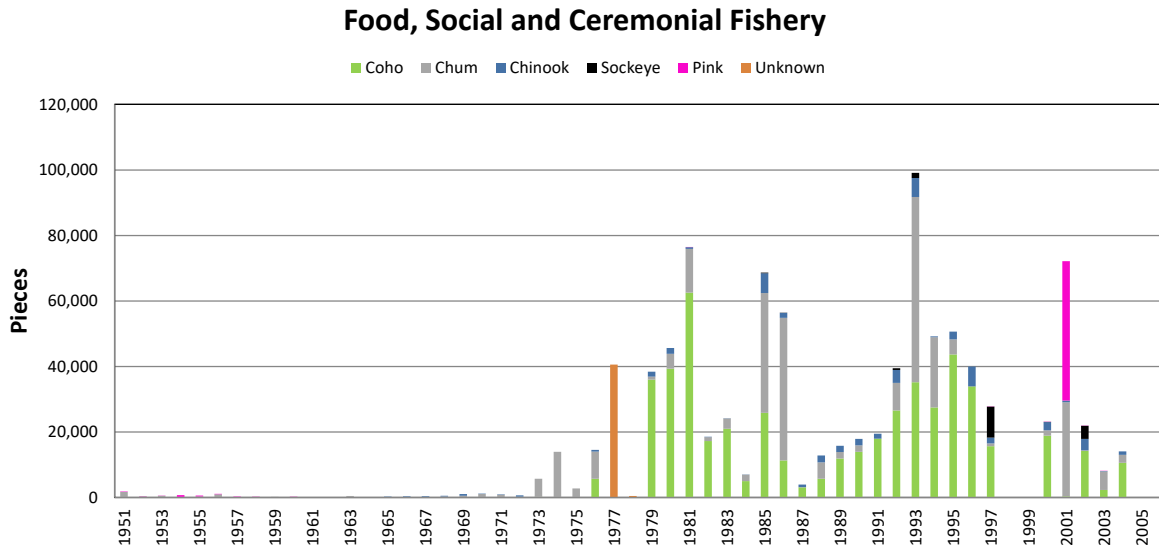
[245] Martin Huang, personal communication, 21 November 2016

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BC Sport Fishing Regulations — Tidal Waters

The *BC Tidal Waters Sport Fishing Guide*, and Regulations for the BC sport fishery in Area 14, can be found at: http://www.pac.dfo-mpo.gc.ca/fm-gp/rec/index-eng.html and http://www.pac.dfo-mpo.gc.ca/fm-gp/rec/tidal-maree/a-s14-eng.html

The regulations for 2016 were as follows:

Salmon Limits, Openings and Closures

- Combined daily limit for all salmon species from all waters: 4
- Coastwide daily limit for chinook: 2

Salmon Limits, Openings & Closures

Species	Min Size	Daily Limit	Possession Limit	Annual Limit	Season	Gear
Chinook Additional info	62 cm	2	4	15	April 1 - March 31	Barbless Hook & Line Additional restrictions
Chum	30 cm	4	8	N/A	April 1 - March 31	Barbless Hook & Line Additional restrictions
Hatchery Coho (Marked)	30 cm	2	4	N/A	June 1 - December 31	Barbless Hook & Line Additional restrictions
Wild Coho	30 cm	See below for in-season decisions.			To be determined	
Pink	30 cm	4	8	N/A	April 1 - March 31	Barbless Hook & Line Additional restrictions
Sockeye	30 cm	See below for in-season decisions.			To be determined	Barbless Hook & Line Additional restrictions

Gear Restriction

- **Aug 1-Oct 15**: Only a single barbless hook may be used in the Courtenay River mouth and shoreline
- Only a single barbless hook may be used in the tidal portions of all streams.

Chinook

- Map: 2016 coho and chinook openings for Area 14, Courtenay, Comox and Qualicum
- **No retention of chinook:**
    - **April 1 to March 31:** Subarea 14-14, Comox Harbour.
    - **May 1 to August 31:** Subarea 14-11: **Baynes Sound**, inside of a line commencing at Cape Lazo light, thence to the P-54 Bell Buoy on Comox Bar, then to Longbeak Point at the extreme north end of Denman Island, then to the mouth of Hart (Washer) Creek on Vancouver Island.
    - **June 1 to June 30:** Those waters, inside a line near the boat launch at **Kitty Coleman Provincial Park**, thence north-east to 49 47.35' N and 124 57.68' W, then southerly to 49 45.14' N and 124 54.32' W, then south to the navigation light at the Little River Ferry Dock
    - **June 1 to June 30:** Those waters of **Sentry Shoals** within a 1.5 nautical mile radius of the Sentry Shoal Marker Buoy
    - **June 15 to August 15:** Those waters of **Lambert Channel** bounded from a marker off Nile Creek, north along Vancouver shoreline to Mapleguard Point, thence along the Harbour limit boundary to southern point of Chrome Island, then to southern tip of Denman Island, thence north along shore to Whalebone Point, thence to Shingle Spit on Hornby Island, thence along the shore to Norman Point, thence south from Norman Point 2.4Nm to a position (49 28.25' N and 124 36.54 W), and back to Nile Creek marker
- Keeping your chinook salmon? You must record (in ink) all retained catch on your Tidal Waters Sport Fishing Licence.

Coho

- Map: 2016 coho and chinook openings for Area 14, Courtenay, Comox and Qualicum
- Hatchery coho (marked): Coho salmon with a healed scar in place of the adipose fin.

Sockeye

- In-season sockeye management decisions will be posted here.

The *Map: 2016 coho and chinook openings for Area 14* contained the following three pages:
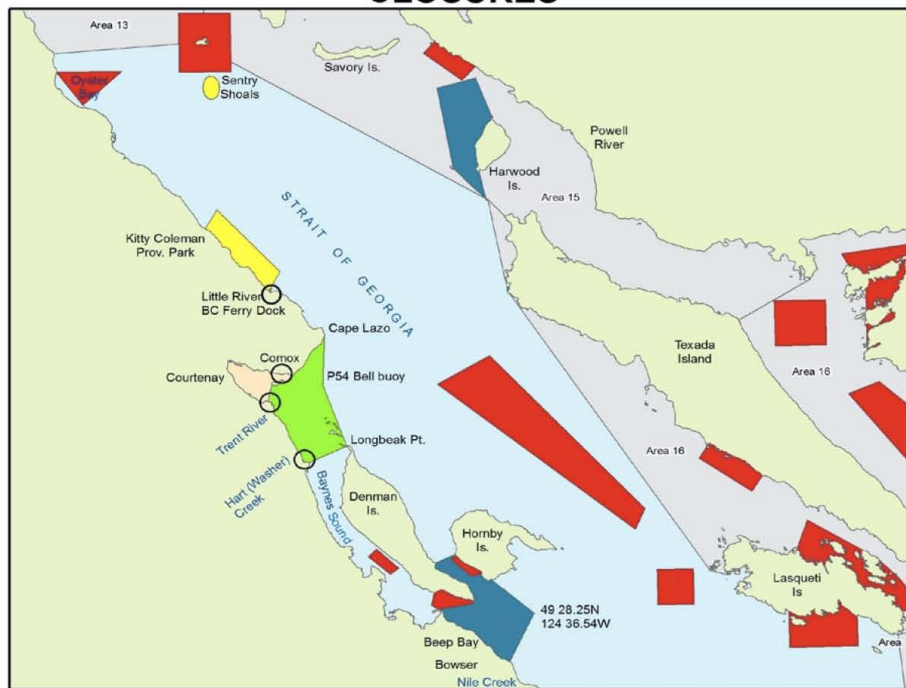

Area 14 Courtenay, Comox and Qualicum
2016 COHO & CHINOOK OPENINGS AND OTHER CLOSURES

Area 14 General Info:

Apr 1 - Mar 31	Two (2) Chinook per day Minimum size 62cm
Jan 1 - May 31	Coho Non-Retention

	May 1- Aug 15	Chinook Non-Retention
	Sept 1 - Dec 31	Two (2) Coho per day, only one (1) of which may be unmarked.
	June 1 - Dec 31	Two (2) Hatchery marked Coho per day
	Apr 1 - Mar 31	Finfish Closure (Rockfish Conservation Areas)
	May 1- Aug 31	Finfish Closure in waters deeper than 2m
	All Year	Chinook Non-Retention
	Jun 1- Jun 30	Chinook Non-Retention
	Jun 15- Aug 15	Chinook Non-Retention
	Area 13, 15 16 & 17	Refer to Appropriate Public Area Notice for Area
◯	Sept 1 - Nov 30	Finfish Closure: The tidal waters within a 75 m radius of the mouth of the Trent River, the mouth of Hart (Washer) Creek Mallard Creek and Little River

PFMA Overview Map

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Area 14

Entire Area (unless otherwise specified)	Chinook	Apr 01 - Mar 31	2 per day, minimum size limit is 62 cm
Entire Area (unless otherwise specified)	Coho	June 1 – Dec 31	Two (2) per day, hatchery marked only
Subarea 14-11. [Baynes Sound inside a line from the Cape Lazo Light, then to the P-54 Bell Buoy on Comox Bar, then to Longbeak Point, then to the mouth of Hart (Washer) Creek]	Chinook	May 01 - Aug 15	*You may not retain chinook.*
	Coho	Sep 01 - Dec 31	Two (2) per day, only one (1) of which may be wild.
Those waters of Lambert channel bounded from a marker off Nile Creek, north along Vancouver shoreline to Mapleguard Point, thence along the Harbour limit boundary to southern point of Chrome Island, then to southern tip of Denman Island, thence north along shore to Whalebone Point, thence to *Shingle Spit* on Hornby Island, thence along the shore to Norman Point, thence south from Norman Point 2.4Nm to a position (49 28.25'N and 124 36.54'W), and back to Nile Creek marker.	Chinook	Jun 15 - Aug 15	*You may not retain Chinook.*
Those waters, inside a line from 49 46.74'N and 124 59.06'W near the boat launch at Kitty Coleman Provincial Park, thence north-easterly to 49 47.35'N and 124 57.68'W, thence southerly to 49 45.14'N and 124 54.32'W, thence southwest to the navigation light at the Little River Ferry Dock. Those waters of Sentry Shoals within a 1.50Nm radius of the Sentry Shoal Marker Buoy.	Chinook	Jun 01 – Jun 30	*You may not retain Chinook.*

Visit the DFO Pacific Region Recreational Fishing website at www.pac.dfo-mpo.gc.ca/fm-gp/rec
General Fishing Information Line 1-866-431-3474 (1-866-431-FISH)
Local DFO Office 250-949-2031
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The waters of the Courtenay River mouth and shoreline	All Species	Aug 01-Oct 15	A single barbless hook restriction applies
Subareas 14-14. [Comox Harbour]	Chinook	Apr 01 - Mar 31	*You may not retain Chinook.*

FINFISH CLOSURES

Area 14	
In Area 14, Comox Harbour - inside a line from a fishing boundary sign near Trent River to a light at the tip of Goose Spit, except the shallow shore line defined as the waters inside and shoreward of the 2 m depth contour measured below the chart datum (0 tide). You may fish from the shoreline to a depth of 2m, chinook non-retention remains in effect in all waters.	May 01 - Aug 31
In Area 14, the tidal waters within a 75 m radius of the mouth of the Trent River, the mouth of Hart (Washer) Creek, the mouth of Mallard Creek and the mouth of Little river.	Sep 01 - Nov 30

Refer to the following website link for a description of the Area and Subarea maps:

www.pac.dfo-mpo.gc.ca/fm-gp/rec/areas-secteurs-eng.html

Sport anglers are encouraged to participate in the Salmon Head Recovery Program by labelling and submitting heads from adipose fin-clipped (hatchery marked) Chinook and Coho salmon. The location of the Head Recovery Depots can be found at:

http://www.pac.dfo-mpo.gc.ca/fm-gp/rec/docs/shrp-prts-depots-pdr-eng.pdf

CLOSURE TO FISHING FOR ALL FINFISH

Sites designated as *Rockfish Conservation Areas* are closed to fishing for all finfish (including salmon). For more information regarding Rockfish Conservation Areas go to the DFO website:

www.pac.dfo-mpo.gc.ca/fm-gp/maps-cartes/rca-acs/index-eng.html

DEFINITIONS

Hatchery marked or marked" means a fish that has a healed scar in place of the adipose, pelvic, or pectoral fin, or in place of a maxillary.

Don't Hesitate to Report Fishing Violations 1-800-465-4336

BC Sport Fishing Regulations — Freshwater

Regulations for the BC sport fishery for Vancouver Island, in freshwater, can be found at: http://www.pac.dfo-mpo.gc.ca/fm-gp/rec/fresh-douce/region1-eng.html

The regulations for salmon in the Little Qualicum River and the (Big) Qualicum River for 2016 were as follows:

Salmon Limits, Openings and Closures

Waters	Specific Area	Species	Dates	Limits/Gear
Little Qualicum River		Chinook	Until further notice	No retention. ☑ FN1099
		Chum	Nov. 7 - Dec 31 2016	4 per day.
		Coho	Until further notice	No retention. ☑ FN1099
Qualicum River	upstream of the Big Qualicum Hatchery, those waters between the pool above the upper weir (located approx. 75 meters downstream of the E&N bridge to the Horne Lake Dam)	Chinook	Oct 16-Dec 31	4 per day, only 2 over 62 cm.
		Coho	Oct 9-Dec 31, 2016	4 per day, only 2 over 35 cm.
		Chum	Nov 7 - Dec 31 2016	4 per day
	from the Reserve boundary below the Big Qualicum hatchery downstream to the Hwy 19A bridge	All	All year	No fishing for salmon.
	downstream of the E&N Railway bridge	All	Dec 01-Jun 15	To be determined
	downstream of the Highway 19A bridge	Chum	Nov 7 - Dec 31 2016	4 per day

Fishery Notices and Management Plan

Fishery Notices are published regularly at:
http://www-ops2.pac.dfo-mpo.gc.ca/fns-sap/index-eng.cfm.

The Fishery Notices can also be received by email, after submitting the application form at:
http://www-ops2.pac.dfo-mpo.gc.ca/fns-sap/index-eng.cfm?pg=pub_reg.

24 Nov 2016   Subject: FN1311-Commercial Salmon: Mid Vancouver Island Chum Salmon Update
Mid Vancouver Island Chum Update (Areas 14 to 19)
Area 14
Escapement estimates to date are as follows:
Puntledge River – 80,104 chum – Nov 16 - Target Escapement 60,000.
Big Qualicum River – 245,712 chum – Nov 14 - Target Escapement 85,000.
Little Qualicum River – 54,268 in the spawning channel, no estimate for the river.
Target Escapement 85,000.
Gillnet, Seine and Troll fisheries which have been open since early November will
close for the balance of the season effective 12:00, November 25, 2016.

The Southern BC Salmon Integrated Fisheries Management Plan, June 1, 2017 – May 31, 2018, is
available at:
http://waves-vagues.dfo-mpo.gc.ca/Library/40601006.pdf

Salmon Facts

Chinook Salmon

Chum Salmon

Coho Salmon

Pink Salmon

Sockeye Salmon

Steelhead

Do You Know: Chinook Salmon?

Quick Facts:

- Scientific name: *Oncorhynchus tshawytscha*.
- The chinook is the largest of the Pacific salmon species, the world record standing at 57.27 kilograms (126 pounds).
- Chinook are also known as "spring" salmon because they return to some rivers earlier than other Pacific salmon species.
- This species is known as piscivorous, meaning that they eat other fish.

A favourite in the recreational fishery, the chinook salmon is known by many names: King, blackmouth, quinnat, and chub are all references to this powerful fish – with those over 14 kilograms (30 pounds) dubbed "Tyee".

Chinook, which spawn in large rivers from California to Alaska are found in a relatively small number of streams in BC and the Yukon. Chinook production happens mainly in major river systems, the most important of which in BC is the Fraser River. Substantial numbers of chinook are also found in the Yukon River.
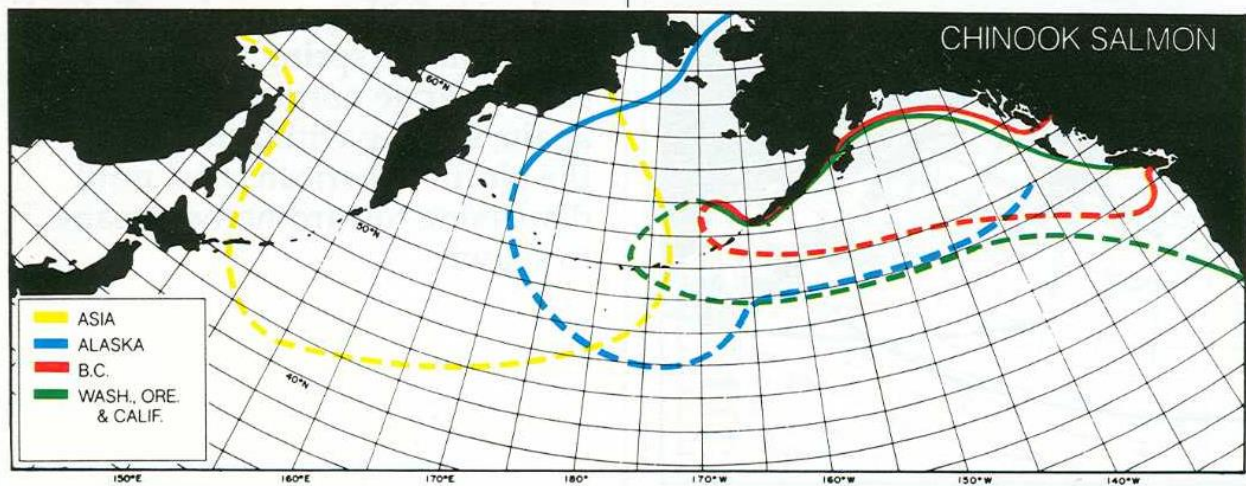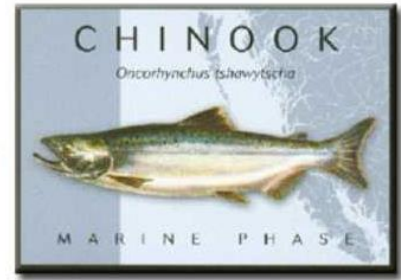
Chinook Migration Map

After hatching, chinook remain in fresh water for varying lengths of time depending on water temperature. In southern areas, some migrate after three months in fresh water while others may remain for up to a year. In northern areas, most chinook spend at least a year in fresh water. These fish are known to migrate vast distances and are found sparsely distributed throughout the Pacific Ocean. The age of chinook adults returning to spawn varies from two to seven years. Many river systems have more than one stock of chinook, some even having spring, fall and winter runs.

Because of their large size and presence in coastal waters, chinook are one of the favoured prey of killer whales, and recreational and commercial fishers. Chinook are typically fished in "hook and line" fisheries where they chase and bite lures or baited hooks being trolled through the water. Chinook are an unusual Pacific salmon species because the flesh of adults can range in colour from white through pink to deep red.

While still feeding in tidal waters, the chinook has a dark back, with a greenish blue sheen. As they approach fresh water to spawn, the body colour darkens and a reddish hue around the fins and belly develops. The teeth of adult spawning males become enlarged and the snout develops into a hook.

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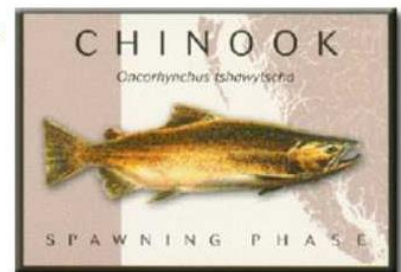
Do You Know: Coho Salmon?

Quick Facts:

- Scientific name: *Oncorhynchus kisutch*.
- There are more distinct populations of coho than of any other Pacific salmon species in BC.
- Although coho tend to remain close to the coastline, they have been found as far as 1600 km from shore.
- Juvenile coho defend their territories through a series of maneuvers including a complex shimmy-shake, dubbed by scientists the "wig-wag dance".

Coho are swift, active fish. These salmon are found in most BC coastal streams and in many streams from California to Alaska, but their major territory lies between the Columbia River and the Cook Inlet in Alaska. Coho spawn in over half of the 1500 streams in BC and Yukon for which records are available.

Young coho generally spend one year in freshwater although in northern populations, high proportions of juveniles spend two or even three years in freshwater before entering the ocean. Juvenile coho favour small streams, sloughs and ponds, but coho populations can also be found in lakes and large rivers. After the eggs hatch in the gravel of stream beds, young coho spend one-two years rearing in freshwater. Migrating as smolts to the oceans, they spend up to 18 months in the sea before returning to their natal streams to spawn. While most coho salmon return to fresh water as mature adults at three years of age, some mature earlier and migrate to their home streams as jacks at only two years.

Coho Migration Map
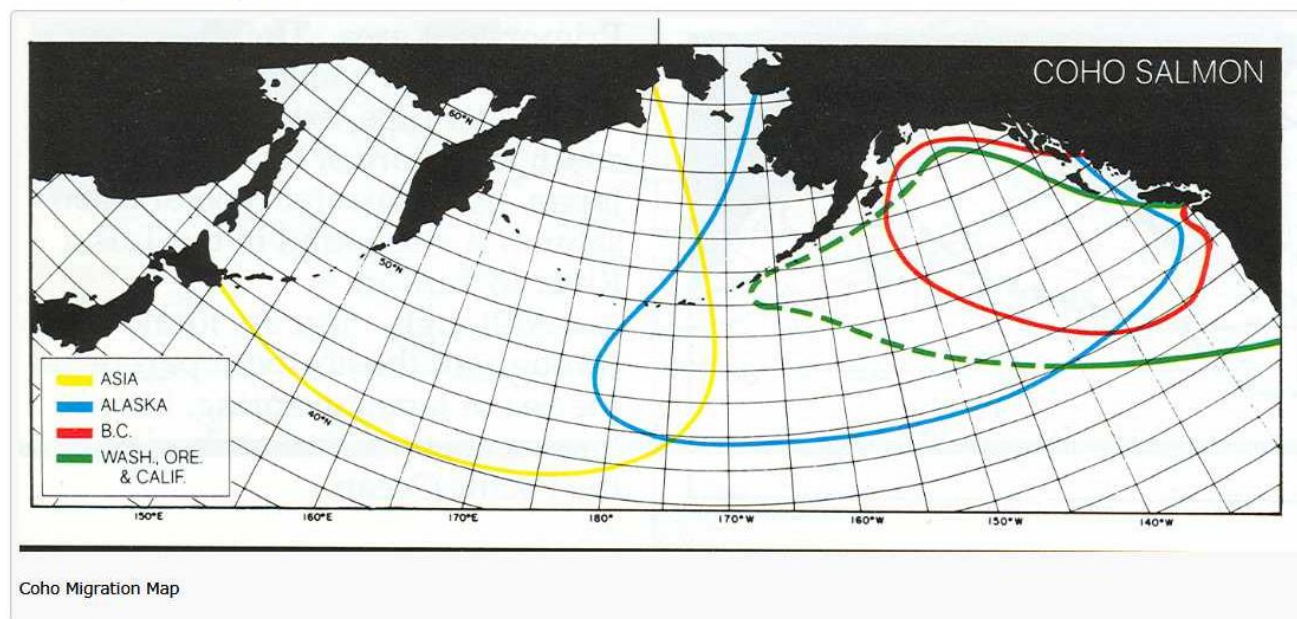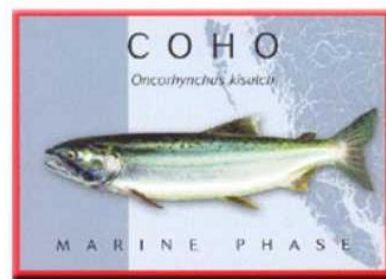
There is only so much space for territories in streams so the number of young coho is limited and there is intense competition for what space there is. Individuals that can not find or defend a territory do not survive well. A consequence of this territoriality is that a stream tends to produce the same number of smolts year after year regardless of the number of adults that spawn in it.

Unlike other salmon species which generally migrate long distances in the open ocean, coho remain in coastal waters. Their proximity to land, their willingness to take lures and their tendency to jump and dodge makes them a favourite among sport fishers. Coho are also caught in First Nations food fisheries by traditional methods of weirs, nets and gaffs. Commercial troll fisheries have long harvested coho as well, although recent population instability has prompted ongoing restrictions in all fisheries since 1998.

As adults, coho have silvery sides and a metallic blue back with irregular black spots. Spawning males in freshwater exhibit bright red on their sides and bright green on the back and head, with darker colouration on the belly. They also develop a marked hooked jaw with sharp teeth. Female spawners also change colour and develop the hallmark hooked snout, but the alteration is less spectacular.
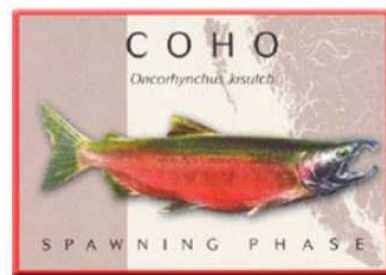
Southern Resident Killer Whale Population Summary Report

Introduction

A science based review of recovery actions for three at-risk whale populations — a commitment of the Government of Canada's Oceans Protection Plan

In November 2016, the Government of Canada announced its Oceans Protection Plan (OPP), which outlined several new initiatives aimed at addressing threats to populations of marine mammals in Canadian waters. Fisheries and Oceans Canada (DFO) was asked to conduct a science based review of the effectiveness of the current management and recovery actions for three at-risk whale populations: the Southern Resident Killer Whale (SRKW), the North Atlantic Right Whale (NARW) and the St. Lawrence Estuary Beluga (SLE Beluga).

As the first step in this review, DFO scientists assessed the overall effectiveness of the recovery actions undertaken to date at reducing the key threats to these whales. They also identified areas for immediate improvement in recovery efforts and priorities for new or enhanced efforts, most of which could be initiated within five years. These two elements make up the scientific assessment of recovery actions for each whale.

Now, we are engaging the Canadian public, Indigenous communities, government agencies, environmental groups, industry representatives and other key partners and stakeholders to hear their views and gather support for the priority actions identified by scientists. The scientific assessment, in

addition to the feedback we receive during this engagement, will inform recommendations to the Minister of Fisheries and Oceans Canada for enhanced recovery efforts for these whales.

Priority management actions for the Southern Resident Killer Whale (SRKW)

This document is a summary of key findings of the scientific assessment of the effectiveness of recovery measures undertaken to date to support recovery of the SRKW and the identified priority management actions. The complete scientific assessment report on the SRKW can be found online and contains background on the history of recovery measures completed to date, the threats affecting the population, and prioritized recovery actions.

The scientific assessment is distinct from the recovery planning and reporting processes outlined in the Species at Risk Act (SARA) (2002); however it similarly focuses on the threats to the population as identified in the Committee on the Status of Endangered Wildlife in Canada's (COSEWIC) status report (2008) and It builds on the Recovery Strategy for the Northern and Southern Resident Killer Whales (*Orcinus orca*) in Canada (2011) (the Recovery Strategy); and the recovery measures identified in the Action Plan for the Northern and Southern Resident Killer Whale (*Orcinus orca*) in Canada (2017) (the Action Plan). To this foundation, it adds an assessment of the effectiveness of the actions implemented to date at abating threats, the most recent scientific knowledge, and a description of the latest population trajectory for the population. It also identifies areas where more work is required to address threats, and a novel threat that was not previously identified. This information in turn supports the identification of priorities for immediate action. This science based review under the OPP is an opportunity for the federal government and its partners to enhance the recovery effort of the SRKW.

The Current State

The known range of the Southern Resident Killer Whale extends from northern British Columbia to central California; however, during the summer months they concentrate off the southern end of Vancouver Island and are most frequently sighted in Haro Strait, Georgia Strait, and the Strait of Juan de Fuca. Since the population began to be assessed in 1974, abundance has fluctuated from a low of 71 individuals in 1974 to a high of 96 individuals in 1996. Their close proximity to humans has jeopardized their survival, and this population was listed as Endangered under the Species at Risk Act in 2003. By 2016, only 78 individuals remain in this population.

Recovery of the population is considered feasible and the recovery goal for this population is:

> Ensure the long term viability of Resident Killer Whale populations by achieving and maintaining demographic conditions that preserve their reproductive potential, genetic variation and cultural continuity.

Multiple human induced threats are impeding the recovery of this population. Those of highest concern include: reduced prey availability, acoustic and physical disturbance, and biological and chemical contaminants.

The Way Forward

The scientific assessment confirmed that main threats to the SRKW population are the lack of prey availability, acoustic and physical disturbance, and bio-accumulation of contaminants. The assessment

also noted vessel strikes as a threat that had not previously been identified. The Action Plan (2017) identified numerous management and research oriented recovery measures anticipated to help abate human pressures on this population.

The scientific assessment identifies priority management actions that are anticipated to help reduce human pressures on this population. Priority actions are organized by threat and by their ability to directly or indirectly abate that threat, in no order of priority. The complete scientific assessment report on the SRWK also contains recommendations for priority research based actions to support the management actions, and provides further context for the management based actions presented here.

Priority actions to directly abate the lack of prey availability

A. Plan and manage salmon fisheries in ways that will reduce anthropogenic competition for SRKW prey in important foraging areas during key times (e.g., create protected areas; implement fishery area boundary adjustments and/or closures) or when there are indications of population nutritional stress. Among other things, this will require the formation and formalization of a transboundary working group of science and management representatives from DFO, National Oceanic and Atmospheric Association (NOAA), and other technical experts to ensure that SRKW prey needs are incorporated consistently in the management of salmon fisheries for transboundary stocks (e.g., Canada's Policy for Conservation of Wild Salmon, Pacific Salmon Treaty).

B. During years of poor Chinook returns, implement a more conservative management approach than would be used in typical years to further reduce or eliminate anthropogenic competition for Chinook and other important prey in key SRKW foraging areas during key times.

Priority actions to indirectly abate the lack of prey availability

C. Protect and preserve the freshwater habitat of important SRKW prey stocks.

D. Implement fisheries management measures that will foster healthy and abundant populations of herring and sand lance to support greater availability of Chinook.

Priority actions to directly reduce the threat of acoustic and physical disturbance

E. Implement area-specific vessel regulations and/or guidelines (e.g., speed restriction zones, rerouting vessel traffic, altering vessel traffic scheduling to create convoys) that reduce the overall acoustic impact on SRKWs in their habitat, particularly in the Salish Sea.

F. Implement incentive programs and regulations that result in reduced acoustic footprints of the vessels habitually travelling in and near important SRKW habitat (e.g., through changes in vessel maintenance, application of quieting technologies) and the elimination of the noisiest vessels.

G. Identify candidate acoustic refuge areas within foraging and other key areas of SRKW habitat, and undertake actions for their creation.

H. Increase the distance between SRKWs and pleasure crafts and whale-watching vessels.

Priority actions to indirectly reduce the threat of acoustic and physical disturbance

I. Establish a transboundary committee to ensure consistency among U.S. and Canadian management actions aimed at reducing shipping noise in the Salish Sea.

J. Maintain and improve the existing 24 hour hotline (BCMMRN/ORR) for the reporting of acoustic or physical disturbance incidents to ensure timely response and enforcement of whale watching guidelines.

Priority actions to directly reduce the threat of chemical and biological pollutants

K. Adequately enforce existing, and/or newly added or expanded, Canadian regulations aimed at reducing toxic chemical compound discharges at the source.

L. Accelerate the rate of compliance with the Canadian Wastewater System Effluent Regulation (2012) in wastewater treatment facilities that border the Salish Sea.

M. Review policies and best management practices for ocean dredging and disposal at sea and modify them to include an examination of Polybrominated diphenyl ethers (PBDEs) as well as any other necessary modifications to minimize SRKW contaminant exposure.

N. Identify programs that mitigate small scale and/or chronic contaminant spills and leaks and provide support to them (e.g., financially, in-kind). If none exist, design and implement an ongoing program that focuses on mitigating small scale and/or chronic spills and leaks in SRKW habitat.

Priority actions to indirectly reduce the threat of chemical and biological pollutants

O. Use best currently available knowledge of SRKW distribution, foraging behavior, and their food web to ensure that assessment and remediation plans for contaminated sites will reduce the risk of lifetime contaminant exposure in SRKWs.

P. Develop a spill response plan including training, equipment, and deterrence methods and ensure that the protection of SRKWs and their habitat is made a high priority in spill response and monitoring protocols in Canada.

Q. Form an interagency contaminants working group to identify roles and responsibilities for actions to reduce the impacts of contaminants on SRKWs and their environment. The group should also set targets for reduction of chemical contaminants (e.g. PBDEs) and the priorities and timelines for reaching those targets.

PART X. PLACE NAMES AND MOUNTAINS

Names of Places in the Vicinity of Little Qualicum [246]

Ballenas Islands	These islands were discovered and named, in 1791, Islas de las Ballenas, i.e., Islands of the Whales (a name appropriate to this day, as whales are often seen in the neighbourhood), by the expedition under Lieutenant Eliza when exploring in these waters with the Spanish vessels *San Carlos* and *Saturnina*, the latter commanded by José Maria Narvaez. [247]
Baynes Sound	After Rear Admiral Robert Lambert Baynes (1796–1869), commander in chief, Pacific Station, 1857–1860. "While in command of the Pacific station, it was through his wise forbearance that no collision took place on San Juan island between British and American forces when General Harney was placing troops on that island, with a view to holding it for the United States, in the summer of 1859. Neither the provocation of his enemies nor the rashness of his friends would allow him to hurry into ill-considered action, though he had an ample force to have prevented them landing or to effect their capture afterwards." K.C.B., 1860. Admiral, 1865. [248]
Beale Cove	Location of the port facility of the limestone mine on the west side of Texada. Named after Francis J. "Fred" Beale (d. 1964), who founded and created the limestone complex at Van Anda in the early 1930s and then Texada Quarrying on the west side of the island in 1952. [249]
Bowser	Named on 1 April 1915 after MLA and Premier of British Columbia, William J. Bowser (1867–1933). [250]
British Columbia	Named by Her Majesty Queen Victoria in 1858. In the "Letters of Queen Victoria," which were published in 1907, appears one having an historical interest for this province. It is dated Osborne, 24 July, 1858, and was addressed by the Queen to Sir Edward Bulwer-Lytton (1803–1873), Secretary of State for the Colonies. At that time objections were being made in France

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[246] The primary source for place names on the coast of British Columbia is Captain John T. Walbran, *British Columbia Coast Names, 1592–1906: Their Origin and History* (Government Printing Bureau, Ottawa, 1909). See also the 1971 reprint by J.J. Douglas Ltd., Vancouver, with an Introduction by G.P.V. Akrigg, who co-authored G.P.V. Akrigg & H.B. Akrigg, *British Columbia Place Names* (Third Edition, UBC Press, Vancouver, 1997). See also the BC Geographical Names Office at http://apps.gov.bc.ca/pub/bcgnws.

[247] Walbran, pages 30–31. See *José María Narváez at Saint Leonardo Point in 1791* under *Exploration and Early European Settlement* above.

[248] Walbran, pages 37–38. Baynes was the brother-in-law of Joseph Denman, after whom the island was named (Isbister 1976), page 4.

[249] BC Geographical Names Office: Beale Cove. See also *Lafarge Limestone Mine on Texada* above.

[250] Davies (2015: A37)

to the name of New Caledonia being given to the proposed colony between the Pacific and the Rocky mountains. The Queen wrote:

"The Queen has received Sir E. Bulwer Lytton's letter. If the name of New Caledonia is objected to as being already borne by another colony or island claimed by the French, it may be better to give the new colony west of the Rocky mountains another name. New Hanover, New Cornwall and New Georgia appear from the maps to be names of subdivisions of that country, but do not appear on all maps. The only name which is given to the whole territory in every map the Queen has consulted is 'Columbia,' but as there exists also a Columbia in South America, and the citizens of the United States call their country also Columbia, at least in poetry, 'British Columbia' might be, in the Queen's opinion, the best name." [251]

New Caledonia originally referred to the fur trading district with the administrative centre of Fort St James, named by Simon Fraser (1776–1862) after his homeland of Scotland. The South Pacific island of New Caledonia was named by Captain James Cook (1728–1779) in 1774 and became a French possession in 1854. The Columbia River — hence, British Columbia — was named by American fur trader Robert Gray (1755–1806) after his ship, the Columbia Rediviva, in 1792.

Cameron Lake	Named, in 1860, by Captain George Henry Richards (1820–1896) after David Cameron (1804–1872), Chief Justice of Vancouver Island. Appointed 2 December, 1853; resigned, 11 October, 1865. He was the first judge of the colony, but was not a professional man. He was born in Scotland in 1804, and carried on business as a cloth merchant in Perth, whence he went, in 1830, to Demerara [British Guiana] and engaged in sugar planting. He came to Vancouver Island, July, 1853, having been given a position at Nanaimo in the Hudson's Bay Company in connection with the coal mines. His wife was a sister of Sir James Douglas (1803–1877). When the question of the union of the two colonies of Vancouver Island and British Columbia was being agitated, it was felt, in the more advanced condition of affairs, that judicial offices should be filled by men who had a professional training, which consideration moved him to retire. Died at Belmont, Esquimalt, 14 May, 1872. [252]
Cathedral Grove	After St. Paul's Cathedral in London, England.
Chrome Island	Formerly Yellow Island, for which Walbran has: "An old local name, adopted by the Admiralty surveyors, circa 1860, given to the island from the light coloured appearance of the rock of which it is composed. At the east end are a number of Indian hieroglyphics carved on the face of the cliff, the meaning of which is unknown. A lighthouse was established on the east end of the

[251] Walbran, page 63.
[252] Walbran, pages 79–80.

island, 1 January 1891. Another smaller lighthouse was added at the west end, 1898, and, in conjunction with the eastern lighthouse, forms a fairway mark for passing through the narrow portion of the southern entrance to the sound." [253]

Chrome Island was adopted on 10 July 1923. Letter of 15 March 1923 from BC Chief Geographer to Geographic Board: "There are three others of the same name in BC. I suggest that 'Chrome' be passed in place of Yellow for this feature, presuming the 'Yellow' to be a descriptive name." [254]

Comox	The abbreviated Indian name, the full name meaning "plenty," "abundance," "riches," the surrounding district having been noted, among the Indians, for the abundance of berries and game. The first settlers arrived from Victoria in 1862, many of them being brought by H.M. gunboat *Grappler*. [255]
	"The war-like Euclataw Indians held undisputed dominion over this region. One branch of the tribe lived in the Comox-Courtenay area and were known as the 'Komuckway', which in the Indian tongue meant 'plenty' or 'abundance'. And a land of plenty it was, with its waterfowl on the tidal flats, fish in the river and sea, and deer and elk in the adjoining forest. Through progressive spellings, Komuckway became Comox, the accepted whiteman's name." [256]
Coombs	The Salvation Army settlement of 1910 was named after the Canadian Commissioner, Thomas Bales Coombs. [257]
Courtenay	Walbran has Courtenay River, named after Captain George William Conway Courtenay (1795–1863). On this station, 1846–1849. Rear Admiral, 1854. [258]
Cumberland	"The town, originally known as Union [after the Union Coal Mining Company], was named after the County of Cumberland in England, home of many of the miners. The important streets, with the exception of Dunsmuir Avenue, also were named after places in Cumberland County." [259]
Dashwood	"Dashwood (station) adopted 2 December 1948 on C. 3590, as identified in 1918 E&N Railway map. Form of name changed to Dashwood (settlement) 2 June 1949 on 92F/7. Changed to Dashwood (community) 15 September 1981 on 92F/7. According to E&N Railway Co. (1947), the station was named after an early settler. No further explanation provided." [260]

[253] Walbran, page 536.
[254] BC Geographical Names Office: Chrome Island
[255] Walbran, pages 104–105.
[256] Lyons (1958), page 225.
[257] Leffler (2000), pages 48–49; Davies (2015: A37).
[258] Walbran, pages 115–116.
[259] Lyons (1958), page 220.
[260] BC Geographical Names Office: Dashwood

Denman Island	The K'ómoks name for the whole of Denman Island is *lháytayich*. The Mainland Comox people often went both to Denman and to Hornby to dig roots for basket-making, to dig shellfish, to hunt, and to get seals. At one time, Denman Island was also and important source of cedar for canoe-making. Reginald Pidcock recorded in 1862 that Denman Island "has large quantities of Cedar Trees on it & the Comox Indians make a great number of their canoes here. They used to live on it some few months ago but the smallpox which broke out in 1862 carried some of them off and they have never returned to it since." [261]
	For a time Denman was nicknamed *Little Orkney*, due to the predominance of Orkney settlers. [262]
	Also Mount Denman and Denman Street, Vancouver. Named after [Rear Admiral Joseph Denman (1810–1874)](), commander-in-chief, Pacific Station, 1864–1866. Shortly after taking command of the Pacific Station, he visited Clayoquot Sound to punish the Ahousat Indians for the murder of the crew of the trading sloop *Kingfisher*. [263] He was most noted for his actions against the slave trade as a commander of HMS *Wanderer* of the West Africa Squadron, 1839–1841.
	"The following year (1792) Commander Dionisio Alcala Galiano and Cayetano Valdez did some exploring of these parts in their corvettes "Sutil" and "Mexicana." In an early map compiled from their observations along with those of Captain Vancouver and others, it appears that Denman was not an island at that time, being joined to Comox. This is borne out by stories of early Indians running across where the Spit now is. Note that the passageway between Denman and the Vancouver Island coast is named Valdez Inlet." [264]
Englishman River	Spanish mapmakers originally named the river the *Rio de Grullas*, presumably because of the large number of great blue herons living at its estuary (*grulla* being Spanish for *crane*).
	According to a local legend, indigenous people in the area found the skeleton of a Caucasian man near the waterfalls, thus giving the river its current name.

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[261] [BC Geographical Names office: Denman Island]()
[262] Isbister (1976)
[263] Walbran, page 137. Regarding the Ahousat incident, see Barry M. Gough, *Gunboat Frontier: British Maritime Authority and Northwest Coast Indians, 1846–1890* (UBC Press, Vancouver, 2011). Note: [this list]() of commanders-in-chief of the Pacific Station, [this naval biography]() and [this Wikipedia entry]() incorrectly state that the commander-in-chief of the Pacific Station, 1864–1866, was Henry Mangles Denham (1800–1887), rather than Denman.
[264] Corrigall & Arthurs (1975), page 7.

According to a Victoria Colonist article in 12 December 1948, Island Section, page 10, the river was given its name because "an Englishman was drowned while attempting to cross." [265]

"A district pioneer says this river got its name when two Italians found the drowned body of an Englishman along its banks. Makes one wonder what distinguishes a drowned Englishman? Another theory is that it came from the typical way of the Indians in describing some feature or place by who lived there or nearby." [266]

Errington	Named by Duncan McMillan from the line "Young Frank is chief of Errington" in the ballad *Jock of Hazeldene* by Sir Walter Scott (1816), in which Frank is jilted by his betrothed, who ran off with Jock. McMillan recorded the first pre-emption of land in the area in 1885. [267]
	"The Errington to which Scott refers, in his lines of verse, is a small hamlet in the county of Northumberland, England, lying close to the line of the Roman Wall... We have had other suggestions tentatively tendered as to the source of the name chosen by McCarter, and, with such a lack of firm evidence, there would seem, to us, most reason to suppose that the 'Erring Burn', winding through the English countryside, has been the origin of the name of both the hamlet beside it and the hamlet beside the 'Englishman River' on the other side of the world." [268]
	"One account says a group chose the name Errington in memory of a place in England. Another version is that the postmaster gave it the name after the hero, Sir Philip Errington, in *Thelma*, a popular book of the period." [269]
Finnerty Islands	"Fegan Islets and nearby Finnerty Islands were named after Captain Finnerty Fegan, RN, VC; captain of the Armed Merchant Cruiser *Jervis Bay*, sunk by a German warship in the North Atlantic, while protecting a convoy." "Note that the namesake's correct name and rank was A/Captain Edward Stephen Fogarty Fegen; the Victoria Cross was awarded posthumously for his actions the night of 5–6 November 1940." [270]
Flora Islet	"Flora Island adopted 10 July 1923, 'replacing Flower Island' per instruction of W.H. Boyd, Dominion topographic staff, 27 March 1922. Form of name further changed to Flora Islet 4 October 1945 on C3579, as recommended by

[265] Englishman River on Wikipedia. BC Geographical Names Office: Englishman River. The Daily Colonist, Victoria, B.C., 12 December 1948, Island Section, page 10.

[266] Lyons (1958), page 172.

[267] Wylie (1992), page 28; Leffler (2000), page 13; Davies (2015 : A37). Leffler has 'the poem Jock of Hazlemere'. See The Poetical Works of Sir Walter Scott: With a Memoir, Volume 6, page 270.

[268] Stokes (1971), page13. Further information on Errington, England, is extracted from Volume 4 of Hodgson's *History of Northumberland*; see pages 13–14.

[269] Lyons (1958), page 185; see the references to Errington in *Thelma* here.

[270] BC Geographical Names Office: Finnerty Islands

	Hydrographic Service. The original name of this islet was Flower Island, probably descriptive." [271]
French Creek	"A year after John Hirst chose the Parksville site for his homestead in 1874, a Frenchman, with the strange name of Harry De Greek, is believed to have tied up his horse or canoe at Qualicum and said, "C'est magnifique!" Possibly French Creek received its name from him." [272]
	"French Creek, which enters the ocean in this vicinity, is quite small, but does have small runs of cut-throat trout and steelhead in season. It took its name from the fact that a Frenchman had a cabin on its banks in the 1880s." [273]
	Possibly named after the two Bott brothers, early settlers of French ancestry. They sold their 320 acres on the north bank to Mr Pillar in the early 1900s. [274]
Grandon Creek	After George [?] Grandon, who had a shingle mill in the area. [275]
Hamilton Marsh	After the Hamilton family, about whom little is known, other than S.B. Hamilton was, at times, a packer. [276]
Hilliers	After Thomas and Walter Hellier, who located their farms in the area in 1889. In 1911, E&N railroad officials misspelled the name of the community on the train station as *Hilliers*. [277]
Hornby Island	The island was named *Isla de Lerena* during the 1791 voyage of the Spanish ship *Santa Saturnina*, under José María Narváez and Juan Carrasco. The name honors the Spanish Finance Minister, Don Pedro López de Lerena, [278] who supported the movement of Spanish Ships over there. [279]
	According to Walbran's entry for Hornby Island, it was named after Rear Admiral Phipps Hornby (1785–1867), commander in chief of the Pacific Station, 1847–1851. Admiral, 1858. G.C.B., 1861. [280] However, under his entry for Tribune Bay (see below), Walbran states that the island was named after Phipps Hornby's son, Geoffrey Thomas Phipps Hornby (1825–1895), captain of the *Tribune*, which remained on the coast during 1859–1860. [281] The BC Geographical Names Office states "Named after Rear-Admiral

[271] BC Geographical Names Office: Flora Islet
[272] See Lyons, *Milestones On Vancouver Island*, above.
[273] Lyons (1958), page 303.
[274] Leffler (2000), page 17; Davies (2014); Davies (2015: A37).
[275] Wylie (1992), page 30; Thomas Kinkade Jr in Wylie (2000), page 205.
[276] Wylie (1992), page 30; Leffler (2000), page 41. See also *Hamilton Marsh*.
[277] Wylie (1992), page 28.
[278] Pedro López de Lerena y de Cuenca (1734–1792)
[279] Hornby Island on Wikipedia
[280] Walbran, pages 248–249.
[281] Walbran, pages 494–495.

Phipps Hornby, RN, Commander-in-Chief of the Pacific Station, 1847–51." [282]

"We are told that Hornby Island had been so named by officers of the Hudson's Bay Company in the year 1850. This name was later confirmed by Captain Richards on his survey of 1858. Some confusion has resulted from there being two Admiral Hornbys. The one for whom the island was named was Rear-Admiral Phipps Hornby, C.B., Commander-in-Chief on the Pacific Station 1847–1851. In a letter to Mrs. Irene Walton of Hornby Island who had written making enquiry, W. M. Phipps Hornby, Commander R.N., great grandson of Admiral Hornby and presently residing at Berwick-on-Tweed, England, says, (in part) "And clearly it was my great grandfather that the Hudson's Bay officers must have had in mind when they named Hornby Island in 1850. Admiral Hornby's flagship, H.M.S. *Asia*, had, as flag-lieutenant, Admiral Hornby's son, Geoffrey, who later on also became an Admiral. There is no mention anywhere of Admiral Phipps Hornby (the father) ever having been anywhere near Hornby Island." [283]

Horne Lake	After Adam Grant Horne (1829–1901). "A native of Edinburgh, he arrived on this coast in the *Tory*, 1851, and subsequently had charge of the Hudson's Bay Company's store at Nanaimo, where he remained till the close of 1862, when the company sold out to the Vancouver Coal Mining and Land Company. In 1863 he commenced business on his own account, and the building on Front Street, now used as the civic Police Court, was erected by him as a store. In 1865 he rejoined the Hudson's Bay service, and was appointed to their store at Port Simpson. Afterwards stationed at Comox, in charge of the store till 1878, when the company closed their business at that place. Horne then returned to Nanaimo and again commenced business for himself. Died at Nanaimo, 1903. He was a man of a fearless, daring disposition, whom the Indians seemed to admire as well as dread for his intrepidity. When in the service of the Hudson's Bay Company, he made several journeys across Vancouver Island to the west coast, and is said to have been the first white man, as far as known, to have crossed from Nanaimo to Barkley Sound." [284] Horne was a witness of the massacre by the Haida at the Big Qualicum River in 1856; see above.
Jedediah Island	After Jedediah Stephens Tucker, eldest son of the secretary to John Jervis, Earl of St Vincent (1735–1823), Benjamin Tucker. "Mr. J.S. Tucker compiled from his father's notes and papers a most interesting biography of the Earl, with whom his father had served ashore and afloat for many years." [285]

[282] BC Geographical Names Office: Hornby Island; the source is Akrigg & Akrigg, *British Columbia Place Names*.
[283] Corrigall & Arthurs (1975), pages 7 and 9.
[284] Walbran, pages 249–250. For an account of Horne's journey to the lake, see *Massacre by the Haida at the Big Qualicum River, May 1856*, above, and also Beyond Nootka: Adam Grant Horne.
[285] Walbran, page 265. Jervis Inlet is named after the Earl.

Jenkins Island	Adopted from Admiralty Chart 576, which was based on surveys by Captain G.H. Richards, R.N., in 1860. [286] The Jenkins referred to is not known.
Jervis Island	After Rear Admiral John Jervis Tucker (1802–1886), son of Benjamin Tucker and brother of Jedediah Tucker. Admiral, 1869. [287]
Knuckles, The	Adopted 22 April 1985, as identified by G. Stanley, Powell River. Descriptive. [288]
Lambert Channel	After Lionel Lambert, R.N., flag Lieutenant to Rear Admiral Robert L. Baynes, commander in chief, flagship *Ganges*. On this station, 1857–1860. [289]
Lasqueti Island	Originally named Isla de Texada in 1791 by José María Narvaez, in command of the exploring schooner *Santa Saturnina*, after Felix de Tejada, a Spanish rear-admiral, then changed to Isla de Lasquety by Juan Carrasco of the same expedition, after Juan Maria Lasqueti, a prominent Spanish naval officer. [290]
Mount Arrowsmith	Named circa 1853 after Aaron Arrowsmith (1750–1823) and his nephew, John Arrowsmith, noted English cartographers. "Arrowsmith's maps and charts were so universally known for their excellence, in the first half of the last century, that the name of Arrowsmith was often used as synonymous with everything clever and accurate in cartography." [291]
Mt Doogie Dowler	"This mountain has been called at different times either *Dogtooth* or *The Cowboy's Hat*... This is, however, not its official name. This double summited mountain was officially named Mount Doogie Dowler (2,076m) in May 1984, by Rolf Kellerhals, a resident of Quadra Island. Doogie Dowler was a local of Refuge Cove and Heriot Bay, from 1949 to 1983, who, with his wife Pauline, owned and operated the Heriot Bay Store and Post Office for many years. As a memorial to Dowler, Kellerhals named the mountain that could be seen every day from the front porch of the store." [292]
Mount Sedgwick	After Adam Sedgwick (1785–1873), one of the founders of modern geology. He proposed the Devonian period of the geological timescale. Later, he proposed the Cambrian period, based on work which he did on Welsh rock strata. Though he had guided the young Charles Darwin in his early study of geology and continued to be on friendly terms, Sedgwick was an opponent of Darwin's theory of evolution by means of natural selection. Sedgwick was an owner of slaves in plantations in Jamaica and was awarded £3783 in

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[286] Mason (1991), page 220.
[287] Walbran, pages 269–270. See also *Jedediah Island*.
[288] BC Geographical Names Office: The Knuckles
[289] Walbran, page 300. Lambert Channel is between Denman and Hornby Islands. Isbister (1976) claims that Lambert Channel was named after Robert Lambert Baynes; see *Baynes Sound*.
[290] McDowell, *Uncharted Waters*, page 144. BC Geographical Names Office: Lasqueti Island.
[291] Walbran, pages 24–25. See *Vancouver Island Mountains and Coast Mountains* below.
[292] Beyond Nootka: Mount Doogie Dowler. See *Vancouver Island Mountains and Coast Mountains* below.

compensation for 174 slaves, following the abolition of slavery by the British government. Professor of geology at Cambridge University 1818–1870; president of the Geological Society 1829–1831. [293]

Mount Troubridge	After Rear Admiral Thomas Troubridge (1760–1807), who, as captain of the *Culloden* at the Battle of Cape St. Vincent, took a most active part in that victory. Honoured and esteemed by Sir John Jervis (Earl of St. Vincent) and Nelson. [294]
Mount Washington	After Rear Admiral John Washington (1800–1863), Hydrographer of the British Navy, 1855–1863. Served as Secretary of the Royal Geographical Society (founded 1830). [295]
Norris Rocks	After John Thomas Hammond Norris, R.N., master, H.M.S. *Tribune*, on this station, 1859–1860. Commander, retired, 1870. [296]
Parksville	After the first postmaster, Nelson Parks, who registered his claim in 1884. He is purported to have said that "With all the folks on the land, it looks like Parks Village." [297]
	"As has been indicated, in the 1870's and 80's, the district of present day Parksville, and as far along the coast as French Creek, and inland, Errington, was known as Englishman's River. From 1st July, 1885, mail came on horse-back over the new bridge and down to the Store-Hotel on the flats. There to be checked out by one of the Hirsts, and, later, by Nelson Parks, who saw his own name perpetuated after taking on the job — for in the early days of settlement, those who acted as postmasters often had some privilege in naming the community in which they lived. There were sometimes objections to both the privilege and the name chosen! A post office known as French Creek was officially established on 1st May 1886 with Parks as postmaster. On 2nd February, '87, it was renamed to Parksville." [298]
Qualicum [299]	"The name *Qualicum* comes from a Pentlatch language term that means *Where the dog salmon (chum salmon) run*." [300]
	"The name derives from a PENTLATCH word for chum SALMON." [301]

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[293] BC Geographical Names Office: Mount Sedgwick. See *Vancouver Island Mountains and Coast Mountains* below.
[294] Walbran, pages 496–498. See *Vancouver Island Mountains and Coast Mountains* below.
[295] Walbran, pages 523–524. See *Vancouver Island Mountains and Coast Mountains* below.
[296] Walbran, page 362.
[297] Leffler (2000), page 1; Davies (2014); Davies (2015 : A37). His wife was Cheney Parks; see Leffler (2000), page 105.
[298] Stokes (1971), page 9
[299] Little Qualicum, Little Qualicum River, Qualicum Bay, (Big) Qualicum River, Qualicum Beach, etc.
[300] Qualicum Beach on Wikipedia. The reference for this statement is the *Encyclopedia of British Columbia*, Daniel Francis [ed.], Harbour Publishing, 2000, page 585.
[301] See the entry for Qualicum Beach in *The Encyclopedia of British Columbia* on KnowBC.com.

The name is an adaptation of a Pentlatch First Nation word for chum salmon (sometimes also spelled *Quall-e-hum* or *Quallchum* in early accounts of the region). [302]

"The name *Qualicum* derives from the Pentlatch word for chum salmon, *squal-li*." [303]

"The name is derived from a Nanaimo Indian term for *place of the dog [chum] salmon*." [304]

"The name *Qualicum* comes from the Coast Salish word for *dried dog salmon*." [305]

Note that the Wikipedia entry, the two entries on KnowBC — from the *Encyclopedia of B.C.* and the *Encyclopedia of Rainforest Place Names* — and the historical plaque near the Qualicum Beach train station, refer to the Pentlatch language, whereas Akrigg & Akrigg state that the name is a Nanaimo Indian term, i.e., the Halkomelem language. Both languages are Coast Salish languages. Gordon Reid, of the Qualicum band, states simply that the name comes from a Coast Salish word.

Sangster Island	After Captain James Sangster of the Hudson's Bay Company. Native of Port Glasgow. Commanded the brig *Llama* in 1837, and the brigantine *Cadboro*, 1848–1854. Subsequently pilot, harbour master, collector of customs, and post-master for Victoria. [306] Though he was well-liked and a skilled commander, George Simpson, Governor-in-Chief of the HBC, thought him to be "a confirmed drunkard." His health began plummeting in the late 1850s and, on 18 October 1858, he ended his misery by cutting his own throat. [307]
Sisters Islets	Unknown.
Spider Lake	"With its many legs of winding inlets, it's easy to imagine how the forest-ringed centrepiece of Spider Lake Provinical Park came by its name." [308]
Strait of Georgia	In 1791, Francisco de Eliza y Reventa (1759–1825) [309] called this *Gran Canal de Nuestra Señora del Rosario la Marinera*, abbreviated as *Canal del Rosario* on Spanish charts.

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[302] See the entry for Qualicum Bay in *The Encyclopedia of Raincoast Place Names* on KnowBC.com.
[303] See *Historical Plaques Near the Qualicum Beach Train Station*, above.
[304] Akrigg & Akrigg, page 219.
[305] Gordon Reid in Levitz & Willott, *Images & Voices of Lighthouse Country*, page 123.
[306] Walbran, page 437.
[307] Captain Sangster in Fort Victoria Journal.
[308] Vancouver Island Fishing 2015 (Angler's Atlas), page 28.
[309] In command of José Narváez (1768–1840); see *José María Narváez at Saint Leonardo Point in 1791*, above.

The following year, George Vancouver (1757–1798) gave the name *Gulphe of Georgia* to this inland sea, in honour of George III (1738–1820). By 1800, the spelling was modernized to *Gulf of Georgia*.

In 1847, the British Admiralty affirmed the name *Gulf of Georgia* and replaced previous names for Rosario Strait with a shortened version of Eliza's name for the Strait of Georgia.

The *Gulf of Georgia* was renamed *Strait of Georgia* by the British Admiralty in 1865, 'Strait' being a more accurate description of this feature. [310]

Strait of Juan de Fuca	Named "after the Greek pilot, Juan de Fuca, who sailed up this strait in 1592. Named, or rather re-named, by Charles William Barkley (1759–1832) of the fur trading ship *Imperial Eagle*, who was off the entrance to this inlet in July 1787, and recognized it as the long lost strait of Juan de Fuca... The old seaman Juan de Fuca... who seems to have been in his own day neglected and misunderstood as he was afterwards doubted and ignored, and whose pretentions in regard to the exploration of these waters were long scoffed at by geographers, was undoubtedly the discoverer of the strait which bears his name." [311]

The first name of Juan de Fuca (1536–1602) has been cited as *Apóstolos*. The family name, borne by his father and grandfather, was *Phokas*. It is possible that he was baptized Apóstolos and later adopted the Spanish name Juan because Apóstolos was not common in Spanish. His family name has also been cited as Valeriános; however, this refers to his hometown, a village on the island of Cephalonia, Greece.

Juan de Fuca undertook two voyages of exploration on the orders of the Viceroy of New Spain, Luis de Velasco (1534–1617), both intended to find the fabled Strait of Anián, believed to be a Northwest Passage, a sea route linking the Atlantic and Pacific Oceans. In 1592, on his second voyage, de Fuca sailed north with a caravel and a pinnace, and a few armed marines. He returned to Acapulco and claimed to have found the strait, with a large island at its mouth, at around 47° north latitude. [312]

Texada Island	Originally named Islas de San Félix in 1791 by José María Narvaez, in command of the exploring schooner *Santa Saturnina*, after the feast day, then changed to Isla de Texada by Juan Carrasco of the same expedition, after Felix de Tejada, a Spanish rear-admiral. [313]

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[310] BC Geographic Names Office: Strait of Georgia
[311] Walbran, page 274.
[312] See also BC Geographic Names Office: Juan de Fuca Strait. The approximate centre of the Strait is 48°20'00" N, 124°00'00" W.
[313] McDowell, *Uncharted Waters*, page 140. BC Geographical Names Office: Texada Island.

Thormanby Islands	After the race-horse Thormanby, winner of the Derby in 1860. The names given on the Thormanby Islands are all connected with the turf: Buccaneer Bay, Derby Point, Epsom Point, and Oaks Point. [314]
Trematon Mountain	After Trematon Castle on the Tamar, from the resemblance of a nob on the summit of the mountain, rising in the centre of Lasqueti Island, to that castle, which is situated in the county of Cornwall and is of great antiquity, doubtless of Saxon origin. At the time the mountain was named, in 1860, the house built near the ruins of the castle was the home of Rear Admiral John Jervis Tucker, who died in it in 1886. Hence the association near Trematon Mountain of Tucker Bay, Jedediah Island and Jervis Island. [315]
Tribune Bay	After H.M.S. *Tribune*, screw frigate, 31 guns, 300 h.p., 1,370 tons, built in 1853. "The *Tribune*, Captain Geoffrey Thomas Phipps Hornby, arrived on this station from China, 13 February 1859, having been sent over to augment the fleet on account of the San Juan island boundary dispute... During her stay on the coast, 1859–1860, Geoffrey Mountain and Phipps Point, Hornby Island were named after the captain, Tribune Bay after the ship, and other points of the island after the lieutenants [e.g., Downes Point, Dunlop Point, Norman Point, Phipps Point, St. John Point]." [316]
Vancouver Island	First named *Quadra and Vancouver*, after the two naval officers in the service, respectively, of Spain and Great Britain, who met at Nootka in 1792 to carry out certain provisions of the agreement embodied in the 'Nootka Convention', 1790. Juan Francisco de la Bodega y Quadra (1743–1794) and George Vancouver (1757–1798) were most kindly disposed to each other, and during a pleasant Autumn picnic together in September, 1792, while visiting the Nootka chief Maquinna at his summer village at the head of Tahsis canal, it was suggested to Vancouver by the Spanish commander that some port or island should be named after them both, not only to commemorate their meeting, but the friendly intercourse that existed between them. Vancouver agreed to this request of Quadra's, and says in his journal: "Conceiving no spot so proper for this denomination as the place where we had first met, which was nearly in the centre of a tract of land that had first been circumnavigated by us... I named that country *the island of Quadra and Vancouver*; with which compliment he seemed highly pleased." The name of Quadra has, however, as regards this island, long since fallen into disuse and that of Vancouver alone remains. [317]
Whiskey Creek	"This is one of the few creeks to cross the highway between Parksville and Cameron Lake and should have a history with a name like that. It came about before the turn of the century, when a hunting party, being guided by the

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[314] Walbran, page 486.
[315] Walbran, page 494. See *Vancouver Island Mountains and Coast Mountains* below.
[316] Walbran, pages 494–495; however, see the entry for Hornby Island above. See also Corrigall & Arthurs (1975), page 11.
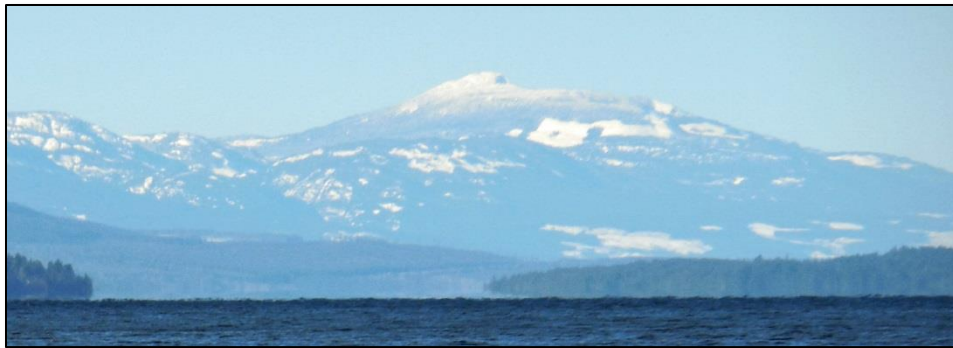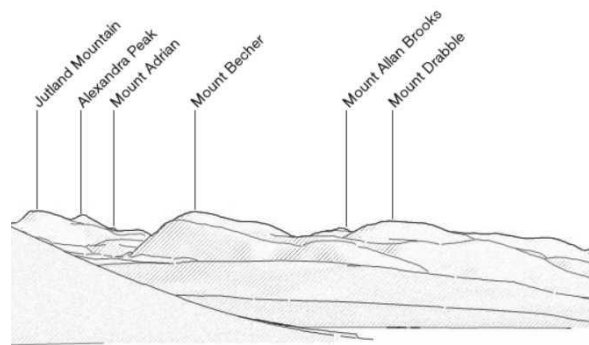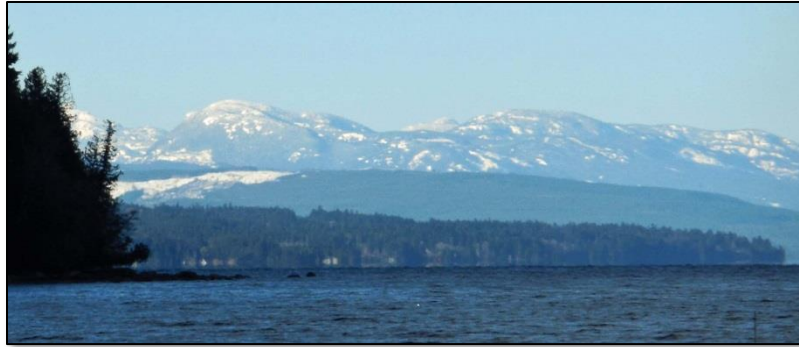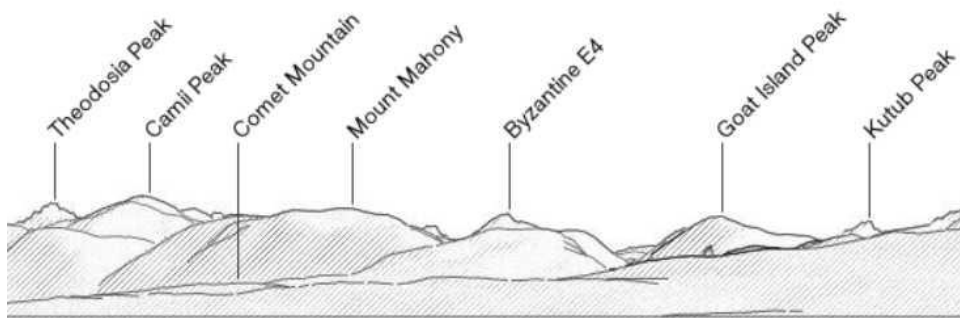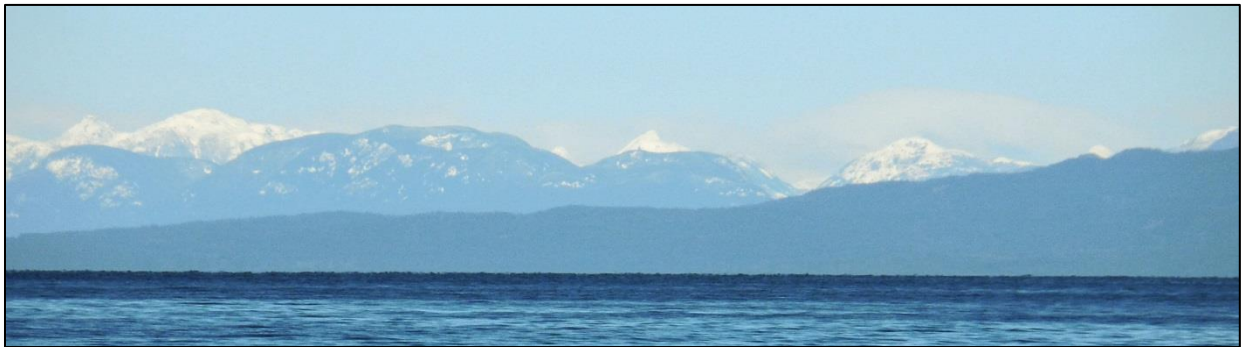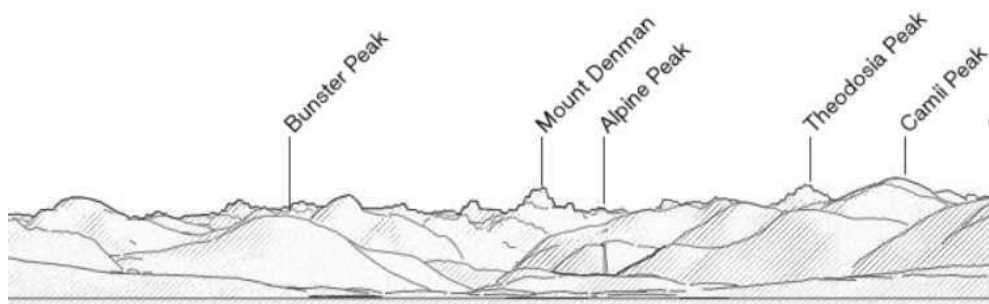[317] Walbran, page 502.

pioneer trapper and hunter, Mr. A.I. Tranfield, [318] made camp at the creek. The Tranfield Swamp, [319] a short distance to the west, was the favored range of a band of 15 elk, among which were two magnificent bulls. The chill of the night air was combatted so successfully by the liberal application of whiskey that two members of the party were unable to leave camp in the morning. The sober guide gave the creek its present name as a remembrance, but was able to lead one of the group to the elk herd, where the two large bulls were shot. Later that day, a stage-driver saw the remaining yearling bull and 11 cows cross the road. He brought a hunting party back and the entire band was killed. And so man, in his civilized fashion, was able to rid this piece of country of the noble elk for half a century. Now a small herd periodically is seen not far to the south." [320]

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[318] Albion Inkerman 'Alex' Tranfield

[319] See *Hamilton Marsh* under *Trails in the Vicinity of Little Qualicum* above; it is a short distance to the west of Whiskey Creek and may have been known in the past as the Tranfield Swamp.

[320] Lyons (1958), pages 186–187.

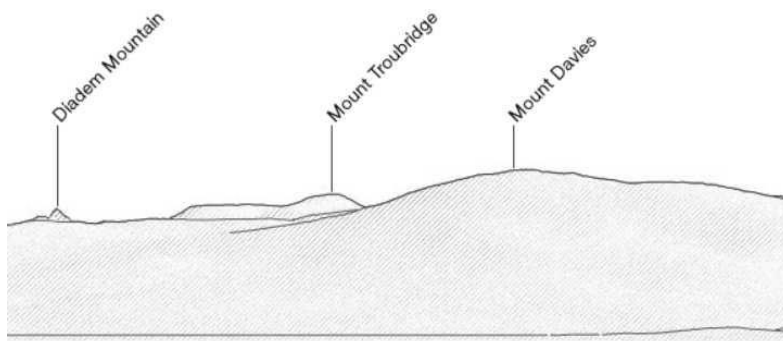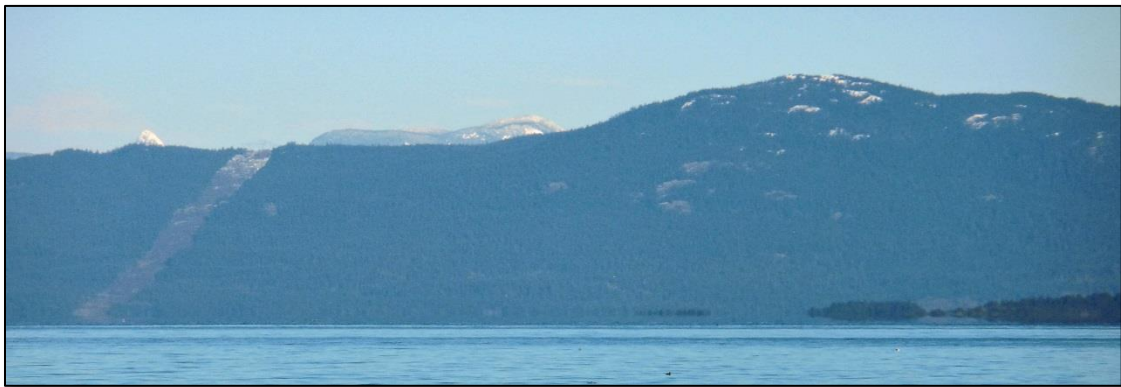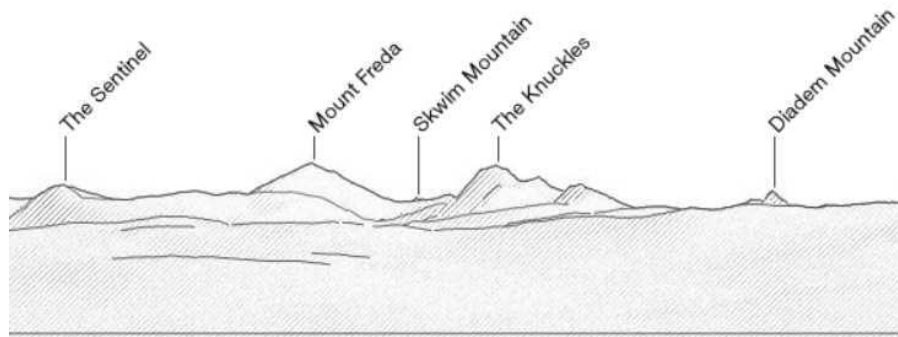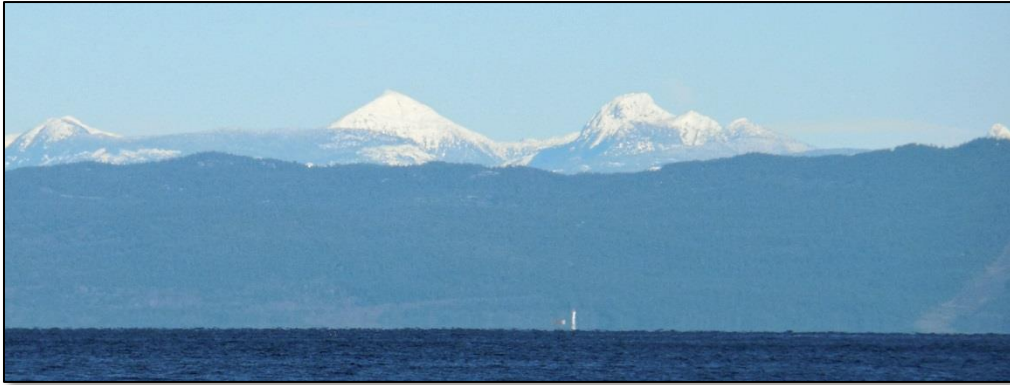# Vancouver Island Mountains and Coast Mountains [321]
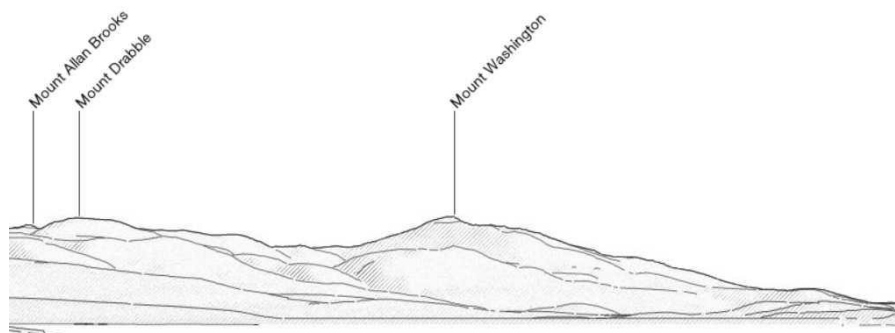
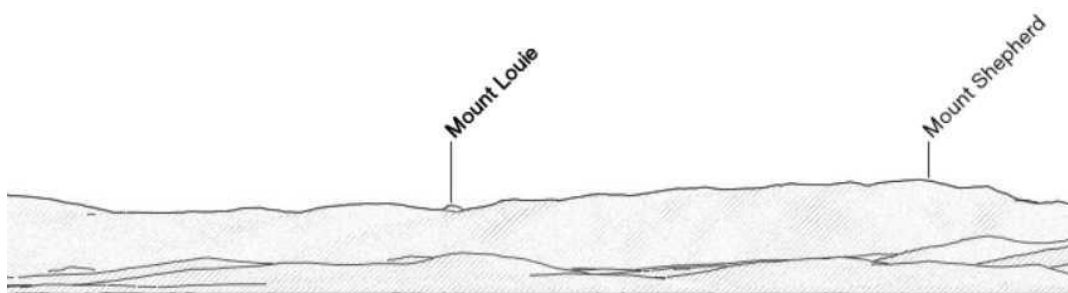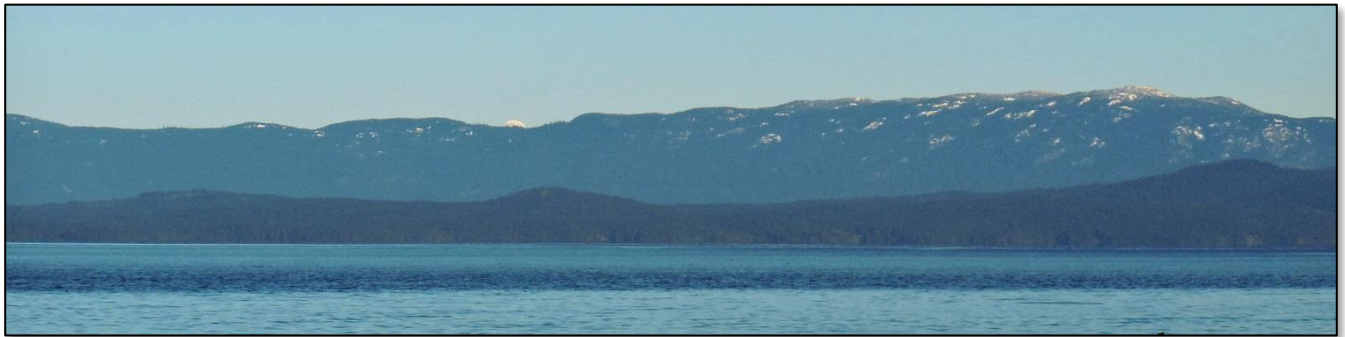[321] As seen, from west to east, from Little Qualicum Beach: 49° 21' 59" North and 124° 30' 28" West

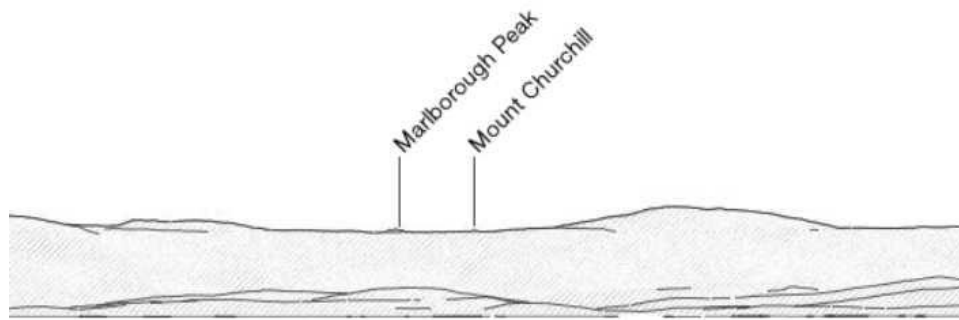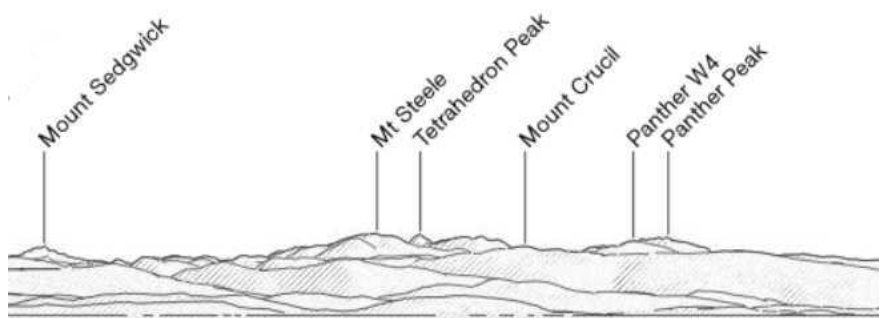Constitution Hill   Hkusam Mountain

Nipple Summit   Mount Perritt   Mount Hayes   Mount Monk   Ramsay Peak   Llanover Mountain   Mount Doogie Dowler   Hillis Peak

Ramsay Peak
Llanover Mountain
Mount Doogie Dowler
Hillis Peak
Mount Bunsen
Gastineau Peak
Mount Addenbroke

Mount Addenbroke

Bunster Peak Mount Denman Alpine Peak Theodosia Peak Camil Peak

Theodosia Peak Camil Peak Comet Mountain Mount Mahony Byzantine E4 Goat Island Peak Kutub Peak

Tin Hat Mountain
Mount Pocahontas
Mount Baldy
Slide Mountain
Sunray Peak
Walts Hill

Barkshack Peak
Juarez Peak
Phelan Peak
Danelaw Peak
Toms Thumb
The Sentinel

The Sentinel Mount Freda Skwim Mountain The Knuckles Diadem Mountain

Diadem Mountain Mount Troubridge Mount Davies

Marlborough Peak
Mount Churchill

Mount Louie
Mount Shepherd

Trematon Mountain
Caren Peak
Mount Dick
Alpha Mountain
The Red Tusk
Mount Sedgwick

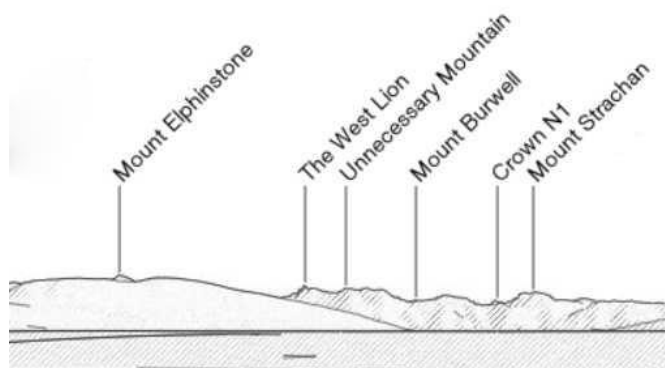
Mount Sedgwick
Mt Steele
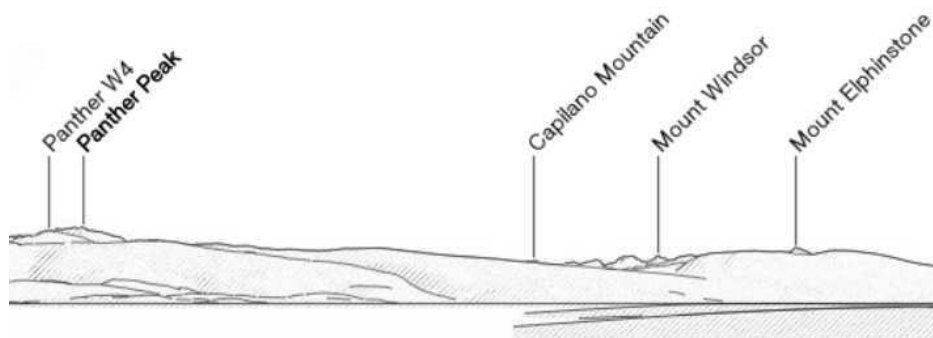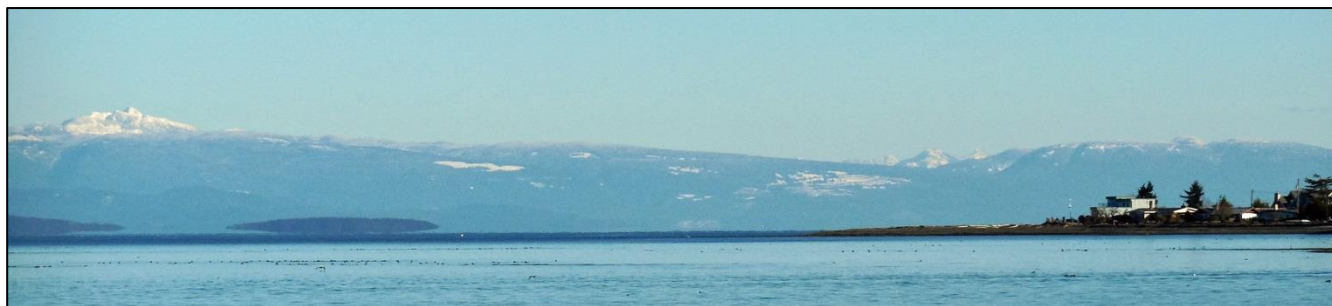Tetrahedron Peak
Mount Crucil
Panther W4
Panther Peak

The peak names are available online at www.peakfinder.org.

Snowshoers at the summit of Mount Freda: "Freda November 20 2015" on YouTube.

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